

INDICATED  
OF THE  
OBJECTIONABLE PLEA  
FOR THE  
SPEECHLESS:  
IN  
ANSWER

TO  
MR. ABEL MORGAN  
ANTI-SLAVERY  
SOCIETY

THE POINTS IN CONTROVERSY  
ARE NOW PRESENTED, and HIS OBJEC-  
TIONS ARE CONSIDERED, and REBUTED.  
The Whole is submitted to the Judg-  
ment of COMMON SENSE.

GABRIEL FRIEDMAN, V. D. M. of Northampton  
in Pennsylvania.

For the Author's little treatise to come into use, and  
be read by all who are desirous of knowing the truth.

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# P R E F A C E.

**I**T is with reluctance that I am again immers'd in this watry Controversy; but whether I will or not, my present Life, I see, must needs be militant. I may not indulge an inglorious Ease, when hostile Attacks are made upon those Territories which I, as well as others, am indispensably obliged to *defend*. DIVINE TRUTH is a Depositum too precious to be surrender'd to any, even tho' it were to be maintain'd at the Expence of Life itself; *buy the Truth, and sell it not*; is the Order of our Sovereign. But the great Query will be, *What is TRUTH?* Every contradicting Sect professes to have found it; and yet it is impossible that it should be *opposite* to itself. The Scriptures are generally allow'd to be one true consistent Directory for our *Faith and Manners*; yet contradictory Creeds and Practices are confident of their Patronage: Hence some sit down in a slothful Despondence of *ever* finding *Truth* with certainty; because it lies *deep*, they are discouraged from *digging* for it, or rather, because many who imagine they have found it on the Surface, are manifestly deceived; these others are ready to conclude, contrary to Common Sense, that it is to be found *nowhere*: Others, who are perverted by *Error*, having once made a confident Profession of it, the Pride of their Hearts makes them stand on their Guard against *Conviction*, affecting as it were, the Infallibility

bility and Unchangeableness of God. Methinks, it's a sad Evidence that *Humour* sways one more than *Conscience* or *Judgment*, when it shifts the *Question* to escape the Dint of the *Argument*; and grows peevish because the Reasoning is *unanswerable*: But it is not my present Business to enlarge upon these Topicks. I shall only in general observe, That whoever would find *TRUTH*, must search for it with Diligence, Humility, and Love to it; nor ever give a Degree of Assent to any Proposition, beyond the Evidence of its Truth. Whatever is contradictory to itself, or opposite to self-evident, and universal Principles, cannot be *TRUE*. A Text is doubtless perverted, when it is made to mean something contrary to many plain Scriptures,—*To the Analogy of Faith*,—*To the grammatical Construction of the Words themselves*,—*To the common Acceptation of them in Scripture*—Or to *Common Sense*. But if I give clear and plain Evidence of the Truth of any Doctrine, and that Evidence be level to the Capacities of those I speak to, I justly require, and expect their Assent to the Doctrine; and the reasonless Refusal of Assent I may justly attribute to some preposterous Byas: For human Souls are of the same Species, and another's reasoning Powers are the same Sort as mine.

Now as to the present Controversy, I cannot but presume, that I have made it evident, that Mr. *Morgan* has not refuted my *Charitable Plea for the Speechless*, which he undertook to do; let Common Sense be Judge between us, and I freely venture the Reputation of my Understanding upon the Issue. But if any Reader judge the Composure not so elegant, or concise as it might be, I have nothing to say against him. And all I shall say for myself, in this Case is, that I had not Time to make it shorter, or to contrive the most advantageous Modes of expressing my Sentiments; my Employ otherwise is so abundant, that sometimes I could write but a few Lines without Interruption; sometimes a Paragraph, seldom two or three Pages together; and sometimes none at all for several Weeks; But I shall rather let the nice Reader pass what Censure he thinks fit, than delay what may be serviceable to others. Before I conclude, it seems necessary to make some Remarks on Mr. *M's* Preface, in my own vindication. I thought proper to offer some Apology for my former Publication, lest I should be censur'd as a Reviver of buried Controversies. Mr. *M.* thinks, "it's hard to find in what Sense the Controversy about *Baptism* might be said to be buried." but I think it requires no profound Penetration to know, that Controversies are publicly and warmly agitated, and sometimes let alone; at least, as to the Publick: So much he must allow himself to be imply'd in his denying, that the *Anabaptists* were the Aggressors in this present Debate; for if it was in no Sense laid aside, there's no Reason why he should defend himself against the Charge of being an Aggressor; he puts me on the Proof of said Charge; I refer him to some of his own Communion in *Philadelphia*, who, with several others, told me, that

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## The PREFACE.

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Mr. M. had preach'd a Controversial Sermon in Town, which they fear'd would tend to break our Harmony. I am able to tell you some of the Persons by Name if he require it. I appeal to the People of *Cape-May*, who I believe can testify, that some *Anabaptist* Ministers, with some of their unlearn'd Candidates, introduced the Controversy there; which was not a little grievous to me, inasmuch as it diverted the People's Exercises into another channel, who before were unanimously seeking the *Salvation* of their Souls.

Mr. M. is very punctilious in his Account of his Journey and time to *Cape-May*; and having shewn that he was there but two days before me, and had only preach'd on the Controversy the day before I came, he thinks is sufficient to raze the Ground of my "emphatical Way of Speaking, (*as he calls it*) that he had earnestly perswaded the People to renounce their former Baptism, and be *dip't*." But don't any Person know, that it was possible for him to do what I said in one Sermon, as truly as if he had preach'd twenty Days on the Subject.

My proposing the publick Dispute he censures very hard, as being unnecessary and arrogant, selfish and masterly, and an Infringement on other People's Liberties; but that my Conduct may appear to have been proper and necessary, I am oblig'd to observe, that before I went to *Cape-May*, there had not been a settled Minister of any Denomination among them for the Space of Twelve Years; and but few Visits from any, as I remember their Words: They will confess, that the greater Part of them were alienated from the very Form of Religion. It pleased God to bless my poor Labours among them, to the awakening of a considerable Number out of their *Security*; and the Fruits of a real Change are visible in many of them to this Day, both *Anabaptists* and others. Hence I could not but look on them as my own People in a very peculiar Manner; nor could I think Mr. M. or any other *Anabaptist*, could be suppos'd to have so special a Concern in them as myself. Let sober Christians judge, whether he and his Brethren, or I, were more masterly and arrogant; they in breaking in upon my Labours, and boasting without their Line, or I in defending them. Can any say, that it became me to be careless about People so dearly related to me, whether they they were misled by Error, and turn'd away from me? Surely no solid Man, unless become an angry Opponent, will say that I ought to desert my Flock and suffer them to be scattered. It is also observable how rarely our Opponents visited *Cape-May*, until the People were stirred up to solemn Concern about the State of their Souls; then they thought was a fit Season for them to put in for a Share; then their Ministers, with their *unlearn'd* Candidates, repair thither from various Parts: The Water was mov'd, and muddy, and before it would settle was the pick of Time to fish for *Profelytes* to their Party.



The exposedness of the Place gave them full Opportunity, which they improv'd in *dunning* People to be *dipt*: Nor has this been their Conduct in one Place, or one Age only, I find it to be the Complaint of eminent Divines in every Age since *Anabaptism* began, that by such Conduct they have *marred* the Progress of Religion, by turning the Exercises of *awakened Souls* into another Channel; and have observed, that from among those, who were brought under *spiritual Concern* by the Labours of other Ministers the *Anabaptists* have ordinarily had their *Harvest*.

BUT I proceed to observe, That not only the *Anabaptists*, but many others of our Persuasion, attended Mr. M's. Sermons at *Cape-May*, and tho' some were *settled* in their Opinions on both Sides, yet others were in *doubt*. He address'd himself to those who were baptiz'd in Infancy, and (as I was credibly inform'd by those that heard him) he persuaded them, on pain of *Damnation*, to be *dipt*, or used Words equivalent to such a Denunciation. Now, will not Reason say, that it was necessary for me to dispute the Case with him before the People? What better Method could be devis'd for their present Satisfaction, than to let them hear what might be said on both Sides of the Question? He detain'd a Number of them from hearing me, and tho' I had reason'd the Matter with those who were present, yet some might imagine, if Mr. M. were here, perhaps he could answer these Arguments, tho' we cannot. Therefore, since there was an Opportunity of giving them this Satisfaction, I concluded, it was proper to improve it; Mr. M. thinks otherwise, for no doubt, he can most easily maintain his *Cause*; when he has no *Opponent*.

He observes, "That divers Persons have been convinc'd, that their *Infant-sprinkling* was wrong, whilst they heard their own Ministers designedly Labour to establish it, and that he has been informed, our Debate at *Cape-May* had some such *happy Effect*." *Spolia ampla*! I also can tell Mr. M. that several *Anabaptists* have been convinc'd, that they were wrong in *denying Infant-baptism*, by hearing our Ministers labour designedly to establish it, and others who were *doubtful* have been *confirm'd*; and I can assure him, from my own Knowledge, that our Debate at *Cape-May* had some such *happy Effect*; nor would I be afraid to compare *Profelytes* with him on that Occasion, either as to *Number* or *Knowledge* and *Piety*. So that what Advantage he has got by this Observation, he may lay by as *clear Gain*.

He says, "if our Writing on the Subject has the same Effect as our Preaching on it, they need not be much concern'd:" But if he be not very much concern'd, what means his angry Manner of Writing? While examining his Piece, I have often wish'd I had an Opponent to deal with, who would *reason* and not *rail*; who

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ty, which would fall foul of the *Argument*, not of the *Person*; if I have this been Discernment, Mr. M. has been strangely ruff'd and discom- to be th'd, so as not to be able to conceal his Concern: Whereas one, baptism b who is conscious of his own Power, and the Safety of his Cause, is of R calmly smile at the impotent Efforts of his Adversaries, know- another that he can easily deal with them. But who ever yet saw the who were writings of an *Anabaptist*, on the present Controversy, without Ministers the Embellishments of angry personal Reflections? Or without a frequent begging the Question, and positive Assertions unsupported Argument?

I DESIRED that my Opponents would view my Arguments in their proper Light, without perversion, and not argue against something we never said, instead of answering us: Mr. M. appeals to the following Pages of his Book, which is, doubtless, design'd as an Intimation, that he has acted fairly; and whether he has done so in Fact, let the Reader judge, when he has read this Book; but I judge we have a Specimen of his Candour in the Preface, when he says, "Now 'tis upon the Shoulders of such pretended Reasons, that his Performance is sent abroad into the World." And all that he gives as my Reasons, are *only his preaching and persuading the People at Cape-May to be dipt, and my opposing* m. But do I say nothing else to justify my Publication? Let the Reader see the Preface to *Charitable Plea*, pag. 5. and he will find these Words, 'but finding after a long Time, that it was still expected from me, I resum'd my former Purpose and began to write.' And again in pag. 6. 'but being very lately inform'd by divers Persons worthy of Credit, that my Opponents constructed my Silence into an Inability to defend the Cause I undertook, and so us'd it as a Medium to confirm their own Argument, I constrained myself to finish it, and send it abroad, lest the TRUTH should be run down thro' my neglect.' Such was the Reason of publishing my Piece; and the exposed Condition of the People at *Cape-May*, is given as the Reason of my resolving to write: These Things were as plain in my Preface as the rest; and now Mr. M. can excuse himself, and reconcile his Words with Truth, he best knows; for me, I know not what could tempt him to speak so, unless he thought the *Shoulders of pretended Reasons*, were such elegant, witty, and satyrical Phrases, that it was duty to suppress them.

BUT tho' Experience has taught me to have little hope, that my Opponent will view my Arguments in their own Light, any more now than before; yet seeing he has entered the Lists as a Disputant, I have Right to demand that he would act according to the universally acknowledged Laws of Disputation, *i. e.* That he would either give up his Cause, or solidly refute the Arguments offer'd against it; that he would answer the Arguments be pass'd over, or else retract

# THE PREFACE.

tract the Title of his Book, and no longer call it a *Refutation*; that he would vindicate his *Arguments* and *Interpretations* from the glaring *Absurdities* I have charged upon them, or longer urge the Belief of them on others; that he would either yield to plain *Demonstration*, or quit his Claim to *Honesty* and *Common Sense*; and that he should *speak to the Purpose*, or pretend to *dispute at all*. One of these he and his Brethren will do, if they act as *Christians*, as *Lovers of Truth*, or as honourable and fair Disputants. But if they do neither, but on the contrary beg the *Question*, shift the *State of it*, evade our *Arguments*, neglect the *Strength* of them, and carry the Point by Clamour, personal Reflections, and magisterial Assertions; I then beseech *Christians*, both *Anabaptists* and others, by all that Love they profess to God, and to his Holy Word, that they reject such indefensible Principles with detestation; and that they take not Matters of Importance to themselves and their Posterity upon *Trust*, from *uninspired Men*, but search for *TRUTH*, lie open to *Conviction*, and every one endeavour to *see with his own Eyes*, in Matters of Religion.



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THE Piece under Consideration is design'd to be a *Refutation of my Charitable Plea for the Speechless*; so the Point principally to be examined is, *Whether it be really refuted*. The Nature of this Re-search requires, that I set before the Reader what is offered on both Sides; and let my Remarks on both compared together, be receiv'd according to their Evidence.

My first general Assertion was, that the Infants of such as are Members of the visible Church have a right to the Ordinance of Baptism. This I propos'd to prove making appear,

I. THAT the Infant-Seed of Church-Members were once by Divine Appointment, taken into Covenant with their Parents, had the then Seal of it apply'd to them, and so were Members of the visible Church.

II. THAT this Appointment was never repealed.

III. THAT GOD has renew'd and confirm'd the aforesaid Appointment under the New-Testament-Dispensation.

IV. THAT Infants are capable Subjects of Baptism.

V. THAT Baptism succeeds in the room of Circumcision.

BEFORE I entered upon the Proof of my first Assertion, I pre-mis'd, that 1. There is a Being in Covenant savingly, and accord-

ing to God's Purpose of Election, in which Respect only they obtain *Eternal Life* are in the *Covenant*:

2. THERE is a *Being in Covenant* in the Sight of the visible Church; in which Respect, all those who are dedicated to God and Members of the *Church*, are in the *Covenant*.

AGAIN, I premis'd, that there is a twofold way of sealing the *Covenant*, and of being sealed, *viz.* *Internal* by the Holy Spirit and *External* by the Sacraments. I also prov'd that the Sacraments are *External Seals* of the *Covenant*; which last Mr. A lets pass without any other Censure, save only, that "we are fond of calling them *Seals*." True; and Mr. *Morgan* should be fond of the same Thing, or else be able to refute what is advanced to prove it right.

Mr. *Morgan* begins his Refutation by quoting a great many Scriptures, where such as were taught, and professed their Faith are said to have been baptiz'd; and all this in order to prove "That professing Believers are the *only* proper Subjects of Baptism." I grant such Believers are proper Subjects of this Ordinance, and the Texts he quotes will prove it; but the exclusive Particle *ONLY* is not found among them all. They who profess their Faith, and confess'd their Sins were baptiz'd, but how will it follow therefore none else were baptiz'd? Nay, Mr. *M.* does so much as attempt to prove, that this Consequence is legitimate tho' it is the very Hinge on which the whole Controversy turns. Thus he at once takes for granted the Question in Debate, and wonders how there can be any Controversy about it. I may wonder too how Persons, who exercise Reason, can be so confident of a Conclusion, which is contain'd in no premises they have ever found: Let them try how this Mode of Reasoning will suit in other Cases, for Instance, *Rom. x. 9. He that confesseth with his Mouth-----shall be saved*, Therefore all dumb People are excluded from Salvation: *With the Mouth Confession is made unto Salvation*: Therefore only such as can confess with the Mouth are capable of Salvation; for Confessing and Believing are both required, and one as positively as the other; these are evidently false Arguments, but they are as good as Mr. *Morgan's*. They who profess their Faith are to be baptiz'd, therefore only such as do so are to be baptiz'd; yet the Scriptures no where say, that only such and none else are fit Subjects of this Ordinance: But I will afterwards have Occasion to speak more fully to this Argument.

THE next Step Mr. *M.* takes towards the design'd Refutation is, to censure our arguing from *Abraham's Covenant*, as impertinent; and that it "argues either Weakness in Persons to distinguish what belongs to a Case in Hand, and what not, or else evidently bespeaks real Want of Argument, to support what is advanc'd." And again, "The Debate is impertinently and uselessly carried off to another Subject, *viz.* *Abraham's Covenant*, just as if the ready Way to discover who are the proper Subjects of Baptism, was by looking so far back as to

ms all the learned Divines, who have defended *Infant-Baptism*,  
ridiculously Weak and Foolish, or else Deceitful and Pertina-  
cious; however, I think it the safest Course to draw Inferences  
from both *Testaments* compar'd together; nor dare I venture to re-  
ject a Text from the *Old Testament* as impertinent, to prove a  
*New Testament* Doctrine; for therein I should impiously reflect  
on CHRIST himself, and his blessed *Apostles*. The Connexion be-  
tween the *Old* and *New Testament* cannot be broken, and to  
take Scriptures out of their proper Connexion is the everlasting Me-  
thod of *Errorists*. There is doubtless, one consistent Chain from the  
beginning of *Genesis* to the End of *Revelations*; and the Whole  
is one entire Scope and Drift. One and the same Covenant was  
administer'd under both *Testaments*, and therefore is it impossible  
to explain the Scriptures aright, if they are conceiv'd to be two  
covenants different in *Substance*. Tho' these Topicks might be  
largely improv'd, yet it is sufficient to our present Purpose to ob-  
serve; That Abraham is the Father of New-Testament Believers,  
Rom. iv. 16. that is to say, he is the President of their Privileges  
as well as the Pattern of their Faith: Gal. iii. 9. *They which be*  
*of Faith, are blessed with faithful Abraham.* ver. 14. *The Bless-*  
*ing of Abraham comes on the Gentiles thro' CHRIST.* If then  
he is the President of our Privileges, and we are blessed with  
him; how shall we better know our Privileges and Blessings than  
by looking to his? ver. 29. *And if ye are CHRIST's then are*  
*ye Abraham's Seed, and Heirs according to the Promise.* If then we  
are Heirs of his Covenant, how shall we know our Inheritance but  
by examining his Charter? Can the Heir know his Patrimony,  
and not know what his Father possessed? Thus while Mr. M. cor-  
rects our *Divines*, he unawares goes about to correct the *Apostles*.  
If we are herein impertinent, so is inspired *Paul*; but we are in  
no Doubt, whether we shall follow *Paul* or Mr. M. Since *Paul*  
refers us to Abraham's Covenant, we will argue from it, and un-  
less the Privileges granted to him be revoked, we will hold fast  
the *Eternal Promise*, and not fear.

BUT he thinks, our having Recourse to said Covenant implies,  
“That CHRIST, together with the Institution of *Baptism*, has  
not given us full and sufficient Information who are the Subjects  
“of it.” We say he has fully informed us, but where? Is it  
not in the Scriptures? Or is the *Old Testament* no longer Scripture?  
Was it written only for the *Jews*, and not for our Learning, Rom.  
xv. 4.? But I will afterwards prove, That our Principle is con-  
firm'd by the *New-Testament* as well as the *Old*.

“Is it not, says he, a plain and evident Truth, that the Right  
“and Title of any to *Baptism*, is of no older Date than the  
“Institution of the Ordinance itself?” *Answ.* Be it so; but what  
does this arguing reprove? We do not say any had a Right to be  
baptiz'd before *Baptism* was instituted; but when it was instituted  
we say Believer's Infants had a Right to it; which we prove from  
the Grant God has made of their Church-Membership, &c. And  
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this natively leads us to *Abraham's* Covenant, which being yet Force, we can from thence bring sufficient Arguments for our Purpose, as hereafter shall appear.

In the next Place, Mr. M. is puzzled to know what Use I will make of my Distinction of a twofold Being in the Covenant *viz. savingly*, and in the *Sight of the visible Church*; and says "the Distinction is useless in the present Controversy." I plainly enough shew'd, that I had great Use for it, and also what it's Use was, and I shall have frequent Occasion to observe, that Mr. M. ought to have understood it, or else not have pretended to answer my Arguments; nay, I confess I cannot but think he could have understood it, if he had pleased, and his Cause had admitted. I cannot think him quite free from a Suspicion, that my Distinctions were designed "to prevent, if possible, the Perversion of my Meaning, as well as to obviate many of his Objections," for which he would have found no Place, had he pleased to understand me: Can I tell him more plainly than I did before, that "when I speak of *Church-Members* and their *Seed*, as being all "in covenant, and all sealed, I was to be understood, of their "being in covenant in the Sight of the *visible Church*, and *externally sealed*?" Is this so hard to be understood? But he cannot see what Advantage I propose by it, seeing I have not given "some Instances of the *Apostle's* baptizing the Infants of Believers, on this of their being visibly in the Covenant of *Grace*." *En animam & mentem!* I was for shewing my Meaning in some Phrases which I had frequent Occasion to use, but instead of that, I must, it seems, give Instances of the *Apostle's* baptizing Infants. Had I done so, common Sense would have accused me of Impertinence; yet it would have been Mr. M's Advice, and truly he acts agreeable to it himself; for when I observe, that Believers and their Seed are in covenant, "in the same Manner as all *Israel*, "old and young, were in it, *Deut. xxix. 10, 11, &c.*" He sets himself to argue against *Infant-Baptism*, and tells us, that the little Ones, mentioned in *Deut. xxix. 10.* "were not in the Covenant by Birth-right," I would then gladly learn how they were in it, if not by *Birthright*, was it by their own explicate Consent? Would Mr. M. rather feign speaking Infants, than admit the Possibility of their being incovenanted with their Parents?

In like Manner he deals with my other Distinction, between the *internal* and *external* Sealing of the Covenant. He knows not "what I seek to do with it," I told him, when I spoke of *Church-Members* and their *Seed*, as being all sealed, I did not mean the *internal* but *external* Seal, and shew'd him the Distinction served to obviate an ignorant Objection, and had he opposed judiciously, I see not what he had to oppose here, unless he had ventured to deny the Justness of the Distinction; but far from that, he denies and opposes *Infant-Baptism*, and yet supposes that he speaks mightily to the Purpose. But however hard it be to know the Use of my Distinctions, it's not so hard to see, that Mr. M.

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ould gladly have them out of his Way, by several ineffectual  
orts he makes to destroy their Use, but in vain: I lay them in  
Way again; and again desire him to take Notice of them.  
In the next Place, Mr. M. tries to barricade my way by denying  
ripture-Consequences to be the Word of God; and I may say,  
his own Words, "He's forced to take this Course by pinching  
Necessity." But lest any should think I carry my Accusation  
o high, I shall produce *some* places out of *many*, where I think,  
can be understood no other way, but either to Quibble, or  
eak evident Untruth, or deny Scripture-Consequences. To this  
urpose in pag. 14, he says, "Mr. Finley has not produced any  
Place of Scripture to prove, that the Infants of Church-Mem-  
bers are visibly in the Covenant of Grace." I brought Scrip-  
ure to prove that they were *visibly* in Covenant, and I brought  
ripture to prove *that* Covenant to be the Covenant of Grace;  
ut all is nothing, unless I had happened to use these very Words,  
nd so he quibbles, or else he means, that I have not produced a  
Text, which in so many Words says, THE INFANTS OF CHURCH-  
MEMBERS ARE VISIBLY IN THE COVENANT OF GRACE, and  
o he denies Necessary Consequences: And if he means neither  
f these, his Words are plainly false. Again, pag. 15, says he,  
I demand the Place of Scripture, which authorizeth him to bap-  
tize Believer's Infants; and if he can't produce any divine War-  
rant, as I know he hath not, he is desired to observe, that his  
Consequence upon Consequence is no divine Authority.' Here  
his Words are plain against Consequences; he can allow them me-  
thinks, no other Sense, but that I have not produced a Scrip-  
ture, which expressly says, BAPTIZE BELIEVER'S INFANTS. For  
if he meant not this, he speaks falsely; seeing he knows I have  
produced a divine Warrant by such necessary Consequence, as he  
has not been able, with any Plausibility to refute. Again, pag.  
16, he says, Infant-Baptism 'is without any divine Command,  
' or apostolical Example at all, there's no mention of it in Holy  
' Writ; 'tis no where Recorded in Scripture; 'tis not urg'd on  
' Parents throughout the whole Word of God, to bring their  
' Infants to Baptism; there is no Blessing promised if they do;  
' there is no Threatning against them if they do not;' that is,  
there are no Texts which just express the Matter in these Words.  
And that this is his Meaning, appears more fully from pag. 20,  
where he says, 'tis after a Manner confessed by Mr. F. that  
' God has given no Command to baptize them,' *i. e.* Infants.  
Now it never was confessed by me, that God has not commanded  
*Infant-Baptism*, by necessary Consequence; and if I own'd it was  
not said in so many Letters and Syllables, BAPTIZE INFANTS,  
Mr. M. looks on this to be a Confession that there is no Command  
at all; which plainly says, that he looks upon a Command by Con-  
sequence, to be no Command. Again, pag. 30. 'Let Mr. F.  
' answer us, did he ever read of Infant's Right to any Ordinance  
' in the Church, since the *New-Covenant* took Place?' He must  
mean,

mean, do I read in so many Words, *Infants have Right to Ordinances in the Church*; for otherwise he knows I read it, by unavoidable Consequence. Page 35, 'We read not of any Infants in the primitive Churches planted by the Apostles,' i. e. We read not in express Words, that *they were Church-Members*; but otherwise we do. In pag. 50, he calls Consequences HUMAN, no doubt to distinguish necessary Consequences from the Word itself. Page 54, 'Seeing the Apostle (in Rom. xi. 16.) don't assert the *Federal Holiness* of Believer's Infants,—We justly reject our Opponent's Consequences on this Head as being forced. Now tho' the Apostle don't use these very Words, he uses Words as expressive, viz. *If the Root be Holy, so are the Branches*; and Mr. M. don't reject the Consequence because it is *forc'd*, but because it is a Consequence; for 'tis so far from being forced, that no other Doctrine can be contain'd in the Words; nay, it can hardly be call'd a Consequence from them, but the very Words themselves stript of Metaphors: But in pag. 64, he tells us plainly, that 'the true Reason why the *Baptists* don't baptize their Infants, is for want of a POSITIVE Precept, or Scripture Example.' And pag. 65, he thinks it hardly credible, that I can be satisfy'd without such express Command, &c. Agreeable hereto, pag. 92 says he 'Don't Mr. F. well know, that he can't find any Institution for Infant-Baptism, as there was for Infant-Circumcision.' Once more, pag. 41. he says, 'They may still expect to find us rejecting their finest Glosses, and strongest Consequences, as frivolous, without any convincing Force or Weight, in the present Argument.' I need not insist further in proving that the Fact, that he denies necessary Consequences from Scripture to be the Word of God. But it is needfull to offer some Arguments against the Principle itself; which I cannot but look on to be very corrupt, and of dangerous tendency. It has been, and still is, the known Refuge of *Sectarians*, and *Errorists*, yea, hence Errors ordinarily rise, by catching at some Words of Scripture without the Sense, and it's too plain that all contradicting Sects plead Scripture as patronizing their various inconsistent Dotages. Now if we reject necessary Consequences we shall be greatly pinch'd to refute many Heresies; for Instance, how should we refute the Doctrine of *Transubstantiation*, which pleads the express Words of Scripture, *THIS IS MY BODY*? by necessary Consequence, and comparing Scripture with itself, we can prove the Text contains not that Doctrine; but not otherwise.

2. How few Truths and Duties could we prove against Opponents, if Consequences are deny'd? Take for Example, that Women ought to partake of the *Lord's Supper*, 'tis believed to be a Duty, yet there is no express mention of it in Scripture; it's no where said, that Women did communicate, in so many Words; 'it's not urg'd on them as a Duty in all the Word of God; there's no Blessing promis'd if they do, there's no Threatning against them if they do not.' If there be any of these

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let us see them in the *New-Testament*. I know it can be easily proven to be right, but only by necessary Consequence; is it near so easy to prove the Change of the *Sabbath* from Seventh to the First Day, by Consequences, as to prove *Infant-Baptism* to be right.

3. It is the Command of CHRIST, in *Job. v. 39.* that we *search the Scriptures*, but if we are not to regard necessary Consequences, it is quite needless to *search*; for all Things lie on the surface.

4. ON this Plan, 'tis an Impertinence for Ministers to pretend to explain Scripture, for the Doctrines drawn from it by necessary consequence are not to be esteemed as the Mind of GOD. ON this Plan Mr. M. cannot be thought certainly to believe his own doctrine, of which he is so excessively confident in Words, *viz. that professing Believers are the only proper Subjects of Baptism*; for that Proposition is not express'd in all the *Bible*; and for the exclusion, it's not so much as imply'd.

5. ON this Plan, we must say GOD will not stand to all the necessary Consequences of his Word: Yea, we dare trust to none of them, if even the strongest Consequences are no divine Authority, and if the necessary Consequence of any Text can possibly be false, the Text itself is false; for it is a self-evident Maxim, that nothing but Truth can natively and regularly follow from Truth: And if Falshood natively follow from any Principle, that Principle is thereby proven false; but since every Word of GOD must be acknowledged perfect Truth, all native and regular Consequences from it must necessarily be True also, and so may be firmly depended on as the very Mind and Will of GOD, who could not but know every possible Consequence of what he has revealed. Mr. M. is obliged, either to refute these Arguments with others that may be urg'd, or no longer say, that we have no divine Warrant for our Practice, if we have it by necessary Consequence. Perhaps Mr. M. will alledge some Place where he seems to allow of necessary Consequences, if we had them; but I would answer, if a great Majority of Votes carry a Point, then he certainly allows them not to be Scripture Authority; if he once seems not to deny them, he ten times seems as plainly to deny them; and as his Words which I have quoted, fairly bear the Construction I put on them, and that Construction agreeable to his express Declaration in private Converse with me, I am satisfied I wrong him not.

WE are now come to my first Assertion, *viz. That the Infant-Seed of Church-Members were once, by divine Appointment, taken into Covenant with their Parents, had the then Seal of it apply'd to them, and so were Members of the visible Church.*

HERE, if ever, Mr. M. shews his Ability in Tergiversation; for while he makes a shew of answering my Arguments, he only raises Dust, and hides himself among an heap of Things quite foreign

foreign to the Point; and don't so much as offer a direct Contradiction to my Assertion; as will appear immediately.

THE first Thing he complains of, is, that we give a various Idea to the Covenant here, from what we ordinarily profess, saying the Covenant of Grace was made with *Abraham* and his Seed: This, he thinks, is to teach 'that every Believer is not in the Covenant of Grace.' And pag. 19, says, 'according to me some gracious Persons are left out of the Covenant; and some carnal ones taken in.' But how does this strange Consequence follow? 'Tis thus, 'The Covenant made with *Abraham* did not comprehend every Believer in it, which lived even in the Days of *Abraham*, as is most evident, says he, from Scripture. *Shem*, *Melchizedek*, and *Lot*, were true Believers, yet never admitted into *Abraham's* Covenant by Circumcision.' And, pag. 19. says, 'It would have been Presumption in *Lot*, and an Act of Will-Worship for him, to be Circumcised, because God had not commanded him.' And hence he learns, 'That it was not a Being in Covenant that gave any one a Title to Ordinances, but the express Order, and positive Command of God; and so tho' Infants were in the Covenant, yet that don't entitle them to Baptism.' Here are a parcel of Instructions, and Observations, that seem to make for Mr. M's Cause, but we must have a new Bible to warrant our receiving them; that *Lot* was not Circumcised is not evident, but that it would have been Will-Worship and Presumption in him is far less evident; may we not here argue a Fortiore; if righteous *Lot*, *Abraham's* Kinsman would have greatly sinned in being Circumcised, much more Pagan Profelytes would have sinned. And so it was unlawful to admit any of other Nations, into *Abraham's* Covenant by Circumcision: But was it so? Nothing less. An *Edomite* or *Aegyptian* might be admitted into the Congregation, Deut. xxiii. 8. but *Lot* must be forever excluded! What is clear and evident to Mr. M. is to me incredible! And, I presume, every one who will look to Deut. xxiii. cannot but own, that it was at least, lawful for *Lot* to become a Profelyte. Circumcision was a Seal of the Righteousness of Faith, but *Lot* had Faith, therefore it was lawful for him to have the Seal of it: These are some of my Evidences against Mr. M. but where are his? He says, 'God had not commanded him,' to be Circumcised, but how is this evident? We don't read that he was commanded by Name; neither is Mr. M. commanded by Name to be a Christian in all the Bible, is it therefore Will-Worship and Presumption in him to be one?

BUT suppose what Mr. M. says were true, how will the Argument stand? Not Circumcised, therefore not in *Abraham's* Covenant; just as if Circumcision was the Covenant, and the Covenant nothing but Circumcision: Whereas we are in *Abraham's* Covenant as is manifest from Gal. iii. &c. and shall be further proven, yet we are not Circumcised. *Abraham* was in the Covenant of Grace, so was *Lot*, &c.

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Now since Mr. M's Foundation is raz'd, the Superstructure cannot stand; he has no Argument now left to prove, 'That being in covenant gives no Title to Ordinances;' nor had he any Proof of it before; yet he was certain of it, and several Times mentions it as an evident Truth. Well, and will he assert, that sealing Ordinances are administered out of the Covenant? He says, 'By the positive Command of God,' but still 'tis urg'd, as God commanded Sealing Ordinances to be administer'd out of the Covenant? Does Mr. M. baptize without any Respect to it? Or, will he assert, That Baptism is commanded to be dispens'd on no spiritual Account at all? If he own it is on a spiritual Account, then I would know, whether spiritual Favours come to us otherwise than by way of Covenant? If he say they do, I demand full Proof, which I know he cannot give; if he say they come only by way of Covenant, the Point is gain'd; and thence it will follow, *that being in Covenant gives a Right to sealing Ordinances*, and nothing besides can give it; and so Mr. M. must again unsay what he said in pag. 20. viz. "That our Practice is unwarrantable, even when examined on the Grounds whereby we would fain confirm it:" Because his only Reason for thinking so is, 'that being in Covenant gives no Right to Ordinances,' and his only Proof of this is, *that Lot had no Right to Circumcision*; than which no Positions can be more unscriptural. But what tho' Lot had neither been in Abraham's Covenant, nor yet had Right to Circumcision? It would not hurt our Cause; who take Abraham for the President of our Priviledges, and not Lot; so that his Argument would have been equally good had he said, Constantine was not circumcised, therefore Believer's Infants may not be baptiz'd.

HOWEVER, from this Notion, that 'many Believers were not in Abraham's Covenant,' he proceeds to argue, and imagines he has retorted upon me the Absurdities I shew'd were consequent upon the Assertion of some Anabaptists, viz. *That the Israelites were under a pure Covenant of Grace, and the rigour of a Covenant of Works at once.* He asks; 'What became of these godly Men who were not in Abraham's Covenant? Did they go to Hell? No: Were they sav'd? Yes: By the Covenant of Works? No: How, by the pure Covenant of Grace made with Abraham? No; for they were not in it.' But who told him so? Were there any godly Men out of the Covenant of Grace? Were any justified in a Way different from Abraham? No: The third and fourth Chapters to the Romans will sap the Foundation of Mr. M's Fabrick: Therefore he cannot turn, what he calls my own and Mr. Flavel's Key upon me; of which I shall treat in it's proper Place.

THAT we retain not the same Idea of the Covenant here, is Mr. Morgan's own Fiction; but it's true enough, that he will not understand the Use of my Distinction of a *twofold* way of being in the Covenant, for he says, pag. 24. that 'none of the Seed of Abraham were interested in the Covenant, but by Regeneration.'



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*eration.* Tho' they were not sayingly interested in it otherwise, yet in the Sight of the visible Church they were.

NEXT, in order to prove, that the Infant-Seed of Church-Members were not taken into covenant with their Parents, he observes, *that their being circumcised will not prove, that they are to be baptized*, because God has not commanded the latter, tho' he has the former; and he says, 'I make light of God's positive Commands,' when I say "we have as good Ground to baptize Infants as *Abraham* had to circumcise them, for we have the same Covenant." If then we have the same Covenant, have we not the same Grounds? Let Common Sense witness, whether this be a making Light of God's *positive Orders*. But he's 'even surpriz'd at our Talk,' and asks 'Is the express Order of God nothing in these Gentlemen's Esteem? Is this their Treatment of God's positive Commands, that they have as good Grounds to proceed *without* them, as *Abraham* and others *with* them?' And at length he soars into Bombast, 'for Shame, let perpetual Darkness fully these presumptuous Lines of infatuated Zeal.' Here one might ask him, is the Covenant of God nothing in Mr. M's Esteem? Or are his Commands to be considered as having no Relation to his Covenant? Can we have his Covenant, and not his Command? And are Commands given, as well as Ordinances administered out of the Covenant? Don't Mr. M. know, that we are so far from disregarding God's Command, that on the contrary we insist it warrants our Practice?—But the Reader will, perhaps, ask, What has Mr. M. yet said to shew, that Believer's Infants were not once incovenanted with their Parents? The Answer cannot but be *Nothing at all*. But still he is saying something to us, for in pag. 21. he begins a Comparison between our Account of the Covenant of Grace, and that in the *Whole Duty of Man*, which he observes was condemned by the Rev. Messrs. *Whitefield* and *Blair*, and thus it runs; I said the Covenant of Grace was made with *Abraham*, and his Seed; and it seems I can mean no other Thing, but that *Abraham* was a Covenant-Head, and Representative, in the same Manner as JESUS CHRIST: Whereas had he exercis'd a little Candour, he would not once have insinuated such a thing, much less positively asserted it, because he may well know we hold no such Principle; and had he exercis'd common Sense, he would have known that this Affair has no Relation to the present Argument; but we must let him take his own Way. I also said, 'That *Abraham's* Posterity enjoy'd the same Privileges, Liberties, and Immunities in the Church as himself, until by their Degeneracy some of them were broken off:' These Words he brings from the 45th Page of my Book, where they refer directly to *Church-membership*, as is clear in the Words themselves: But Mr. M. must rent them off from their Connexion and Sense, and make them Non-Sense, least he should not find a Parallel to the rest of the Paragraph from the *Whole Duty of Man*; and so he will force them to mean, *That I make Works the Condition*

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tion of the Covenant of Grace; for I must intend a legal Covenant, that I may 'well agree with the legal Author's Notion of some Duties to be performed by us,' that is, when I speak of the Covenant of Grace, I must be understood to mean the Covenant of Works; or when I speak of Persons being depriv'd of Church-Privileges for their Wickedness, I must mean, that they are broken off from Election, &c. If he don't mean thus, to accuse me contrary to my Words, then must I accuse him of Antinomianism; for since he opposes Duties to be performed by us, if he does not oppose their being Conditions of Life, he means, that they are not to be performed at all; but the last he professes not, therefore it is most probable he intends the former, and so accuses me falsely. 'Until by their Degeneracy some of them be broken off,' *i. e.* says he, 'For not doing their Duty on their Part, they forfeited their Right in the Covenant, and were excluded from the Number of the covenanted People.' I answer, Yes, so it was, if he take being in the Covenant, or breaking off in my Sense; but tho' his Words are capable of expressing my Sense, he intends another Thing, *viz.* That I mean they were elected, and savingly in the Covenant, yet forfeited their Election, and were deprived of the saving Blessings of the Covenant, after they had an Interest in them: And agreeable to this his Perversion, he asserts, we are all chargeable with having 'unsound and very corrupt Notions of the Covenant of Grace; and confused Notions, tending to lead People away from the fundamental Truth.' What an Hardship is it to deal with such an uncandid, unfair Opponent? Has he not here again forgot my Distinction of a twofold Way of being in the Covenant? Ought he not to have known, that I design'd, by said Distinction, to prevent such Perversions of my Words, if it were possible? I wish I had no ground to suspect, that the Perversion is willful; for don't I say, pag. 47. 'None can be broken off from true inherent Holiness, nor from Election, nor from the invisible Church.—The Breaking off was visible, so must the Ingrafture be; the Breaking off was from the visible Church, therefore into it was the Grafting-in;' and all this under the same Head of Argument, with the Words he so violently tortures. But let the Reader again observe how little is yet said to prove, that Infants were not once incovenanted with their Parents; which is the Point now under Debate, and is in Danger of being forgotten, unless I mention it sometimes.

In pag. 23. Mr. M. begins again to state, what he supposes we mean by the Covenant of Grace being made with Abraham and his Seed. I need not remark his learned Distinction, that the Covenant was made with him either *typically*, or *actually*, tho' it is capable of some Criticisms; He reduces the Matter, on the whole, to this, that we mean, 'The Covenant of Grace was actually, truly and properly made with Abraham, on Behalf of himself, and both his natural and spiritual Seed.' The Words,

ON BEHALF OF HIMSELF AND SEED, are taken from the ingenious Dialogue, entitled, *Divine Right of Infant-Baptism*; whereby I am satisfied, the Author meant no more than I do, when I say, *The Covenant was made with Abraham and his Seed*; and I judge I mean no more than God himself does, when he says, *I will establish my Covenant between Me and Thee, and Thy Seed after Thee*. Nor is it unusual Language in Scripture, to say, God made a Covenant with *Abraham* and *Israel*. However Mr. M. will have our Meaning to be, that *Abraham* was a Covenant-Head in the same Manner as *CHRIST* is, which Principle he is 1. Surpris'd at; 2. Gives it bad Names; 3. Fathers it on us; and, 4. Reasons laboriously against it. Yet who can think him so ignorant, as not to know, that this is not the Matter in Dispute between us? But if Mr. M. cannot Refute our true Meaning, he will find out something else, which he can refute, that he may shew he is not put to Silence. 'Tis now Time to mind him of his own Observation in pag. 12, &c. 'That Controversies are always augmented, when Things quite Foreign are shuffled in, and insisted on, as tho' they were the very Points debated; and such a Practice argues either Weakness in Persons to distinguish what belongs to a Case in Hand, and what not, or else evidently bespeaks real Want of Argument to support what is advanc'd.' And let me add, such a Practice serves to raise Dust, and blind the Minds of unwary Readers, who sometimes cannot see thro' even thin Sophistry. Now Mr. M. has shuffled in, and insisted on this Argument, whether *Abraham* be Representative in the Covenant of *Grace*, as tho' it were the very Substance of the Debate: And in pag. 24, calls it the Foundation of our whole Structure; whereas it does not so much as enter into the Dispute about *Baptism* at all; and may he not with equal Reason, in the same Manner construct and oppose *Gen. xvii. 7. &c.* seeing I have said only the same Things? He signifies that '*Abraham's* carnal Seed, who liv'd and dy'd in a State of Nature, were at the most, only impriviledged to partake of the Ordinances appointed of God, during that dark, typical Dispensation, which is very different from their being in the Covenant of *Grace*.' *Ans.* 'Tis different from their being in it savingly: But is it different from being in it in the Sight of the visible Church? This is what Mr. M. should have affirm'd, if he design'd to contradict me. Here again he may see I had use for my Distinction of a twofold Way of being in the Covenant. He says, 'If this be all that is intended by their being visible in the Covenant, it will do us no great Service, because that Administration is abolished.' *Ans.* We do not plead for the Continuance of the same Administration, but of the same Covenant; and the Question is not, whether those typical Ordinances are abolish'd? But whether the Covenant is abolish'd too? Hence Mr M's. Observation does our Cause no disservice; and still he is far from proving, *That Believer's Infants were not once in Covenant, &c.* But in



25. he seems to look towards the Point, where he ' professes a just Debt he owes to the Publick, to observe, that the Texts I cited don't prove what they were brought for: ' That where they brought for? Was it not to prove, *That the Infants of Church-Members were once incovenanted with their Parents, &c.* ' And don't they prove this? *No*: How does that bear? Because ' they don't assert, nor imply, that the natural Offspring of Believers, as such, are in the pure Covenant of Grace.' Behold the Tergiversation! What Reserves are here? He seems plainly to mean, by being in the Covenant, their having the saving Blessings of it; and by *natural*, he means the graceless and Unregenerate, as appears by the Opposition in the next Sentence, ' Did we ever, *says he*, deny the Offspring of Believers, who are chosen and called of God, --justified by CHRIST,-- partakers of the *Holy Ghost*, &c. to be in Covenant, as well as their Believing Parents: ' And pag. 26. he asks ' Do these Places prove, that the Seed of Believers were any otherwise in the Covenant of Grace formerly, but by the especial Operation of the Spirit of God upon their Hearts? ' So then he means, the Texts I cited don't prove, that the graceless Offspring of Believers are gracious, and savingly in the Covenant; but was this the Thing proposed to prove by them? No; my Assertion, and his Refutation will stand thus; *Assertion*: Believers Infants were once, by Divine Appointment, taken into Covenant with their Parents, and so were Members of the visible Church. *Refutation*: The graceless Offspring of Believers are not gracious; which is all his Words will amount to; as has been shewn. Thus has he refuted me, without so much as directly contradicting my Words.

AGAIN, he cannot find that any such Thing as Infants are intended in all the cited Texts. *The LORD had a Delight in thy Fathers to love them, and he choose their Seed after them*; not their Infant-Seed, according to Mr M. but grown Persons who are effectually called, *Gen. xvii. 7. I will be a GOD to thee, and to thy Seed after thee*, but not thy Infant-Seed; they are excluded? And so even *Abraham* was not to understand that his Infants were *federally* Holy, or to be dedicated to God by *Circumcision*, if we believe Mr. M's Gloss, for he can't find that Infants are meant but only in *Deut. xxix. 10*. And he before told us, that these were not in it by Birthright. Perhaps he will try to bring himself off, by owning that the spiritual Seed are blessed; but the Question is, whether all the Seed of Believers were visibly in the Covenant; and it will not answer this to say, the spiritual Seed only have the saving Blessings. Hence my first Position is yet evidently true, that *The Infant-Seed of Church-Members were once, by divine Appointment, taken into covenant with their Parents, &c.* And I can freely leave it to the Determination of Common Sense, whether Mr. M. has really argued directly against it, among all the Heap of Words he has written with that Pretence.

THE Rubbish shaken off my first Assertion, we are now to see the Fate of the second Propos'd, viz.

WHETHER GOD has ever repealed the aforesaid Appointment, or, in other Words, whether he has repealed Abraham's Covenant. Mr. M. thinks 'all that is necessary for him here to affirm, is that the Jewish Economy is at an End; that the legal Administration is abolished.' Is this all? Then he has nothing to affirm against me; for I have never argu'd for the Continuance of the Jewish Economy. Whatever Execution his Arguments may do among the Jews, they will not, at this Rate, prove the Repeal of Abraham's Covenant. But he comes a little further in Terms, when he says, 'Or that the Appointment of God, for Infants to partake of any Ordinance is repealed, or rather fulfilled.' What is the Meaning of *fulfilled*? I suppose he hereby signifies, that Infant's Church-membership was a Type; but seeing the Notion is new, he should have shewn us the Anti-Type, for I hope he will not say, it was a Type of Nothing; and if he can shew us nothing of which it was a Type, his insinuating that it was one, is being wise above what is written. But its plain he is oblig'd to prove, that Abraham's Covenant is repealed. Well, his Argument proceeds thus, 'That Infants are not now the Subjects of Baptism, as the Jewish Infants were of Circumcision, is clear and manifest, for John, the Forerunner of CHRIST, constantly required Faith, Repentance, and Confession of Sins in order to Baptism, for which he quotes Mark i. 4. Acts xix. 4. Matt. iii. 7, 8, 9. Hence, says he, it plainly appears, John the Baptist administer'd this Ordinance to none but those who profess'd their Faith, and made Confession of their Sins.' Ans. It is taken for granted by all, that John required these from grown Persons; and so Mr. Morgan's Argument will stand thus, in Mood and Figure; he who constantly requires profession of Faith, &c. from grown Persons, in or to baptism, baptizes no grown Person without such Profession: But John constantly required profession of Faith, &c. from grown Persons in order to Baptism, therefore John baptized no Persons at all without Profession, &c. Is it not here plain to the first Observation, That the Conclusion contains more than the Premises? In the Premises, it must be *no grown Persons*; in the Conclusion *no Persons at all*. Nor can Mr. M. or any other make a better of it. The same Way of arguing will prove, that I baptize none but adult Professors; for I constantly require Profession, &c. from grown Persons, in order to Baptism, therefore I baptize none without it. He adds, 'How groundless is the Plea from Birth-Priviledges, to prove any one's Title to Baptism? For if the natural Seed of Abraham were not entitled to Baptism by it, how much less are the Offspring of believing Gentiles?' Ans. I never said that grown Persons, as these were to whom John spoke, are entitled to Ordinances by Birth-Priviledge, and I shall set it before him again. *Charitable Plea*, pag. 13. 'Persons who

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who have had a visible Right to Ordinances, may afterwards cut themselves off by their Degeneracy, so the *Pharisees*, to whom the *Baptist* speaks, in their Infancy had a visible Right to the Ordinance of Circumcision; but afterwards rendered themselves unworthy of Baptism by their own Wickedness; and they being then grown Persons, it was needless to plead their Birth Privileges, which they had forfeited.——But surely the rejecting of grown wicked Persons is no Argument to prove, that the Infant-Seed of religious Persons shall be rejected too, yea, the Consequence is quite ridiculous.

Mr. M. insists, 'If *John* did baptize Believer's Infants, let our Opponents shew us the Scriptures which say he did' *Ans.* Our present Business is to stand on the Defensive: Mr M's. Business is, to shew that the aforesaid Appointment is repealed, and he cannot shew this, our Argument is good, that it is yet in force, and if in Force, there's no Room to doubt but *John* baptiz'd Believer's Infants. Now it fully answers our present concern to shew, that *John's* Words don't prove a Repeal. There's no ground, says he, to believe he did baptize them.

*Ans.* I have shewn, there is no ground to believe he did not; and this is enough at present, until I come to advance positive Proof. Unless, says he, our Opponents will say, they have as good ground to believe what is not written, as what is written.

*Ans.* We do not say so; but Mr. M. says he believes *John* baptiz'd none but professing Believers; yet it is not written, that he baptiz'd none but such. Again, 'If *John* baptiz'd Infants, why not on the same Day with their Parents, or soon after?' *Ans.* The Scriptures don't say that he did not do so. Again, 'Did he ever urge Parents to bring their Children to be baptiz'd?' *Ans.* The Scriptures don't say that he did not.

Reader, are these pertinent Topicks to prove a Repeal of *Abraham's* Covenant? But this Dilemma is the last Effort on this Head, let us consider it: It was the Will of God, that *John* should baptize Believer's Infants, or it was not: If it was, then was he a vile Transgressor of the divine Appointment: But this he was never charged with, therefore it was not the Will of God for him to baptize Believer's Infants.'

This Argument makes a Rumbling like *Barabbas*; however he leaves us to determine at our Leisure, how far this repeals the aforesaid Appointment: Yes; if *John* did not transgress the divine Appointment, then *Abraham's* Covenant is repealed: Can it be, that he expected a serious Answer to this Argument? Is it any thing more than a barefac'd begging the Question in Debate? And it looks the more ridiculous, that it is done with Formality of a Logical Argument: If it was the Will of God that *John* should baptize Believer's Infants, how does it follow that he was a vile Transgressor? Was it because he did not baptize them? But where does that appear? So far from appearing, that Mr. M. has not said a Word to disprove my Arguments against their Sense of the Text, save only that he repeats

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*John's requiring the Fruit of Repentance, &c. to which I*  
 answered already. I shall therefore lay in his Way again, w  
 he pass'd over, in *Charitable Plea*, pag. 10, &c. ' Either  
 ' Infants of Believers are intended in these Scriptures, or they  
 ' not; if they are intended, the Words will not only prove, th  
 ' they are cut off from Church-Priviledges; but that they will  
 ' certainly be damn'd, who die in Infancy; for Infants cannot  
 ' as the *Annabaptists* say, bring forth such Fruits: If then they  
 ' the Trees, at the Root of which the Axe is laid, the Text assure  
 ' us, they will be *cast into the Fire*, which in ver. 12. is call  
 ' *unquenchable Fire*, and that is no less than *Hell*. Now I mu  
 ' charitably believe, until the Contrary be told me, that no re  
 ' gious *Annabaptist* in the World would venture to assert, *that*  
 ' *who die in Infancy are certainly damn'd*; yet they must eithe  
 ' hold this, or else own, that Infants are not intended in the be  
 ' fore quoted Words; and if they are not intended, to what  
 ' Purpose do they bring the Text, since it will make nothing  
 ' for them, nor against us, unless it speak of Infants? Now  
 who would have expected, that Mr. M. would have leapt over  
 such a Preeipice as this? and not rather, that it would shock his  
 Persuasion of a Gloss that carries it's Votary Headlong? But  
 the Face of Demonstration to the contrary, he asserts his Tenet  
 is invincible, and calls the above Argument MIGHTY by way of  
 Ridicule, and contents himself with asking, *why John required the*  
*aforesaid Fruits*: Thus he refutes me, and who can help it?

I also argued against their Sense of the Place, from the Scope  
 and Design of it, the Persons to whom the *Baptist* address'd him-  
 self, and the Time when they were grown Persons, and Degene-  
 rate; and it was at the first Institution of the Ordinance; which  
 Arguments I omit transcribing for Brevity's Sake; only observe,  
 Mr. M. has not made the least Pretence to answer them; yet he  
 will call his Book a *Refutation of mine*.

In pag. 29, he comes to prove a Repeal of *Abraham's Cove-*  
*nant* from *Heb. viii. 7, 8. &c.* For if the first Covenant had been  
 faultless, then should no Place have been sought for the second.  
 For finding fault with them, he saith-----I will make a new  
 Covenant, &c. Not according to the Covenant which I made with  
 their Fathers, in the Day when I took them by the Hand to lead  
 them out of the Land of Egypt, &c. Upon this I observed, that  
 the Place don't prove a Repeal of *Abraham's Covenant*: For the  
 Covenant that was confirm'd before of GOD in CHRIST, the Law,  
 which was Four Hundred and Thirty Years after, cannot disan-  
 nul, *Gal. iii. 17.* This, I hope, will be allow'd sufficient Proof,  
 that the Abolishing of the ceremonial Worship, is no Repealing  
 of *Abraham's Covenant*, nor of Infant's Church-Membership;  
 which was appointed long before, and consequently nothing in  
*Heb. viii.* can be improv'd against our Argument. And how Mr.  
 M. could satisfy himself without answering this, I know not;  
 for of itself it is sufficient, tho' all I afterwards said had been to  
 no Purpose.

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BUT tho' I might have stopt here, and my Cause been quite  
 e, yet for the sake of Truth, and that I might vindicate such  
 precious Portion of Scripture from their false Gloss, I shew'd  
 at the Covenant made with *Abraham* is the very same with this  
*Heb. viii.* Neither has Mr. M. so much as attempted to over-  
 row my Proof of this; yet further, I infallibly prov'd from  
*Ex. xxvi. 40, 41, &c.* and *Deut. xxx. 6, 11, 12, 13, 14.*  
 compar'd with *Heb. viii. Rom. x. 8.* that *Moses* and *Israel* in the Wil-  
 derness, were under the very same Covenant also, as may be seen  
 large in *Charitable Plea*, pag. 14, 15, 16, nor has Mr. M.  
 attempted to answer this. Hence my Argument cannot but ap-  
 pear just, 'That seeing the Covenant, which they say is repealed,  
 is infallibly proven to be the same Covenant spoken of here,  
 it will follow, that if either *Abraham's* or *Israel's* Covenant  
 be repealed, so is the Covenant in *Heb. viii.*' for can it be re-  
 pealed, and not repealed at the same Time? Whatever be meant in  
*Heb. viii.* it cannot mean substantially to repeal itself: Mr. M.  
 pretends not to remove these Things out of his Way, yet will  
 hold his Argument from the Place, and faulter thro' what cannot,  
 methinks, but be reckon'd an Absurdity.

HAVING thus finish'd my Argument, I next propos'd to re-  
 move a Difficulty that might arise, from the seeming Inconsistency  
 of *Israel's* Covenant being the same with this in *Heb. viii.* when  
 yet the former is called *Old*, found fault with, and another made,  
 not according to it. Upon this I observ'd, from the Usage of  
 Scripture, that 'by the *New Covenant* we are to understand a  
 new Administration of the Covenant, which obtains under the  
*New-Testament*;' and it is at this Mr. M. first catches, passing  
 wholly by all the Rest. He introduces his Observations with great  
 Pomp, as usual, telling 'That I have left them triumphing, and  
 augmented the Cause of their Triumph; he intimates the forcible-  
 ness of his Words, says I have mist my Point; argued against  
 what they deny not; have help'd to fasten them in their Belief;  
 and to compleat my Confusion, have run myself into inextricable  
 Difficulties, and render'd all my Reasons from the Place inconclu-  
 sive:' Well, here are Words of Triumph, but what's the Cause?  
 'Can he, says Mr. M. imagine, that *Abraham* and *Israel* in the  
 Wilderness were under this new Covenant, as he himself under-  
 stands it? Does he not know that the New-Covenant thus under-  
 stood, took Place long after their Day? And why should he go  
 to impose on his unwary Readers, by pretending to prove, that  
*Abraham, Moses, and Israel* were under this New Covenant,  
 'which cannot be, according to his own Rule of Interpretation?'  
 I humbly conceive Mr. M. himself is one of my unwary Readers:  
 The Case stands thus, I prov'd that the Covenant which *Abraham*  
 and *Israel* were under, was the same with this New Covenant in  
*Heb. viii.* I said it is call'd *New*, because of the New Admini-  
 stration: Hereby it seems, I have pretended to prove that *Abra-  
 ham* and *Israel* were under the *New-Testament* Administration; a

very great Blunder indeed! But is the Case so? I said they were under the same substantial Covenant, did I therefore say they were under the same Administration? No: But what Service can it do Mr. M's Cause, suppose I had been mistaken in my Solution of the Difficulty? Suppose *New Covenant* don't signify a new Administration, what is the Consequence? Why, only that there must be some other Way found to reconcile the seeming Contradiction; for if the Covenant be the same, it is not also repealed. Now if he could not overthrow my Proof of it's being the same, he is as much oblig'd, as I am, to account for it's being called *New*; and unless he take my Way, he ought to shew a better, but he does neither. On the other hand, what if I am not mistaken? I am sure he has not offered to prove that I am; has he shewn that such a Signification of Covenant, is contrary to the Usage of Scripture? I alledged, *Gen. xvii. 10, 11.* where Circumcision, which was the Sign of the Covenant, is itself called the Covenant. Has he shewn that it's not a Parallel? Or has he shewn that my Interpretation is not according to the Apostle's Scope, which I alledg'd? None of these Things; Now I appeal to all the intelligent World, whether he has got any other Cause of Triumph here, than what may arise from an ignoble Perversion of one of my Sentences? Which in Connexion runs thus, 'even so here, by the New Covenant we must understand a new Administration of the Covenant, which obtains under the *New-Testament*. That this is the true Meaning of the Apostle, appears from the general Scope of the Place, which is to shew, that the *Mosaic Ceremonies* are abolish'd, by which the Covenant was administered, but not that the Covenant itself is abolish'd; his Proof he brings from *Jer. xxxi.* where such a Change of Administration is prophesied of. Now our Opponents must either give up their Exposition, and agree to this Solution, or else assert that the Word of God contradicts itself. There is no middle Way left, since 'I have proven the Covenants to be the same.' Mr. M. professes a great Regard to the Scripture, and a Love to Truth; but where does either of them appear, when he would rather leave the Scripture in a Contradiction to itself, than to his Opinion?

He need fear no Opposition from me in calling the old Covenant an old Administration, which is abolish'd; for so say I too: But I cannot take his Instruction, that 'it was my Business on THIS HEAD, if I had done any Thing to my Purpose, to shew that Infants are the Subjects of Baptism under the New Covenant, thus understood.' I doubt if I should do so, wise People would say I had a Mind to mimic Mr. M. *i. e.* to be commonly proving something different from the Point in Hand; they would be apt to think, by reading my Assertions, that it was my Business on this Head to prove, that *Abraham's* Covenant is not repealed; but if Mr. M. can persuade the People, that I *wave* the Point where it should be handled, this will insinuate a Prejudice against the Cause I maintain.

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We come next to consider, *Rom. ix. 6, 7, 8.* *They are not all Israel, which are of Israel. Neither because they are the Seed of Abraham, are they all Children; but in Isaac shall thy Seed be called. That is, they which are the Children of the Flesh, these are not the Children of GOD; but the Children of the Promise are counted for the Seed.* Hereon I observ'd, that 'the Apostle does here distinguish those who were merely *Abraham's* natural Seed, and only under the outward Dispensation, from those who were elected, and had the inward Blessings of the Covenant, but does not say, that those who were only his natural Seed, were not under the outward Administration of the Covenant: Nay, the Contrary is plain from ver. 4, 5. for to them belong'd the Covenants, the giving of the Law, and Service of GOD. So then, the Sum of the Place is, that tho' the Promise was made to *Abraham* and his Seed in general; yet in the Administration of general Promises, there is a secret Distinction made, according to GOD's Purpose of Election: And hence the Promise takes hold of some, and not of others; and these only are to be accounted the spiritual Seed, and Children of the Promise, who have the real Blessings of the Covenant in their Hearts, and not others who have not, tho' they be under the outward Dispensation, and have a visible Right to the Promise, for *such are not Israel, tho' they be of Israel*: This is the plain Scope of the Place; and the Apostle's Conclusion is, *therefore the Word of GOD has had it's Effect, and his Promise is unalterably true*, tho' he reject some who were under the outward Administration; for the Words are an Answer to an Objection proposed in ver 6. first Clause.' This Exposition Mr. *M.* offers not in the least to overthrow; tho' his Cause greatly required him to do so, had it been practicable; for if this be the Scope and Meaning, and this the Apostle's Conclusion, it will follow unavoidably that it does not look towards a Repeal of *Abraham's* Covenant. What for an Argument is it; that because some who were under the external Dispensation of the Covenant were carnal, therefore *Abraham's* Covenant is repealed? Therefore Infant's Church-membership is at an End? What the Apostle says here, was applicable to the *Old Testament* Church, in any Period of it, as well as to the *New*; and could as well have proven a Repeal of the afore-said Appointment in the Days of *David* or *Moses*, as at this Day, unless the Words could bear some contrary Exposition to what I have observed.

Mr. *M.* proceeds thus, 'Tis evident from these Words, that none, whether *Jews* or *Gentiles*, are counted for the spiritual Seed, but true Believers only. Now methinks all will grant, that the Infants of believing *Gentiles* are not *Abraham's* fleshy Seed; and Mr. *F.* in his Distinctions does not undertake to shew, that they are his spiritual Seed; then it follows, that the Infants of believing *Gentiles* are not the Seed of *Abraham* in any Respect at all.' A famous Consequence! This Mode of

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arguing will prove many Things as well as this. I have not undertaken in my Distinctions, to prove that we are justified by Faith, therefore we are not; nor have I undertaken to refute the Doctrine of *Transubstantiation*, in these Distinctions, then it follows that it is true. I have not undertaken this, does it then follow that I have not shewn what I did undertake? I undertook to shew, that this Place does not prove a Repeal of the aforesaid Appointment: This I have done by shewing the Scope of the Place; but instead of this, I must shew that the Infants of believing *Gentiles* are *Abraham's* spiritual Seed: But it is much to be doubted, when I come indeed to shew this, Mr. M. will find fault, or get the better of me, because I did not shew something else; for he has hitherto easily gain'd his Point, by disputing against what is not the Case in hand. Another of his Conclusions is, 'that the Infants of *Gentile* Believers cannot be baptiz'd by Virtue of any Promise given to the Seed of *Abraham*, for they are not included in it.' Now this Conclusion is not drawn from the Text, but only from my not undertaking in my Distinctions what was not the present Business; but I will be even with Mr. M. by arguing thus, he has not undertaken from this Place to shew, that dipping is the only Mode of Baptism, therefore it is not.

I queried; 'whether a visible credible Profession was the Ground on which they formerly judg'd of the Right of *Abraham's* Seed to the initiating Seal of the Covenant.' He answers they circumcised them according to order on the eighth Day; 'but did not circumcise them as the spiritual Seed.' I grant they did not circumcise them from an Opinion that each Individual was infallibly gracious; but they were certain that all the Seed were under a general indefinite Promise, which gave them ground to judge charitably of each Particular. And if they did not circumcise them as the spiritual Seed, I would learn on what Account? Was it on any spiritual Account at all? No doubt, the Answer will be agreeable to his Maxim, that being in the Covenant gives no Right to Ordinances: Of which before, he says, 'The Method we are now to follow, is to baptize Persons on profession of their Faith.' But will this Scripture prove, that all visible credible Professors are the spiritual Seed, and none but such? If it prove not this, I ask again, how they can at all improve it to their Purpose? For the Place refers to such as are the spiritual Seed in the strictest Sense, distinguishes those who are *Israel*, from those who are of *Israel*, i. e. those who are elected, from visible Church-Members; and does not so much as hint at the Grounds on which Ordinances are administered. If we may administer Ordinances to none, but such as are spiritual in the Sense of this Text, we may administer them to none but such as are elected, and infallibly gracious: and this will require a Judgment not only of Charity, but Infallibility, to determine who may be admitted to Ordinances, and who not. To say, that credible Profession gives Ground to judge charitably, and warrants

to administer Ordinances, is to say nothing to the present Purpose, unless it appear'd from this Text, that we are to exclude all others from our Charity, and from Hopes of Salvation, besides Professors, and ascertain Salvation to each of them; as we must, if they, and only they, be the spiritual Seed here spoken of: But on the contrary, is it not plain, that we have Ground of Charity for such as are under general indefinite Promises of Grace and Salvation? And is it not as plain, that such Promises are given to the Seed of Believers? Hence if the Scriptures own such Infants, as well as actual Professors, so should we too. Hereupon Mr. M. thinks me 'very unhappy, not fix'd in my own Judgement, but forced to put on various Forms and Shapes, for, *says he*, if he has good Ground to judge charitably that Believers Infants are the spiritual Seed, his Distinction of a twofold Way of being in the Covenant of Grace is quite useless; for if they are the spiritual Seed they are savingly in the Covenant, and so will all be saved.' I said, the indefinite Promises to Believers Infants gives ground to judge charitably of them; therefore I said they will all infallibly be saved! Well, Mr. M. thinks a credible Profession gives ground to judge charitably of the Adult; that they are the spiritual Seed, therefore all credible Professors are savingly in the Covenant of Grace, and so will all infallibly be saved: He is got into the same Box with me now; and whatever Way he can help himself, the same will do for me; and perhaps by Distinction of a twofold Way of being in Covenant may be of some Use to him. But is it not strange, that he should pretend to refute the Use of said Distinction, by an Instance which confirms the Necessity, and shews the Use of it? I think herein he happened to be somewhat unhappy himself; and how uncandid, to pass from a Judgement of *Charity*, to that of *Infallibility*! How inconsiderate, to talk as if there was no Use for the Distinction of a twofold being in the Covenant! For if he reject said Distinction, he must say, all visible Professors are in it savingly, which I am persuaded he will not do.

IN pag. 33. he comes to treat of Gal. iii 16. *Now to Abraham and his Seed were the Promises made: He saith not, and to thy Seeds, as of many, but as of one; and to thy Seed, which is CHRIST.* On which I observ'd, 'either this Promise is made to CHRIST personally, or as Head of the visible Church: If it was made to CHRIST personal, then it will prove, that no Believer is counted for the Seed but CHRIST alone; and so Salvation is promis'd to none but himself; and then it will not only exclude the Infants of Believers from the Promise, but Believers themselves; not the Seed of *Abraham* only, but *Abraham* himself; and will exclude them not only from *Ordinances* but from *Heaven*: For if it be made only to CHRIST personal, 'tis plain, it can extend to none other: But what vast Absurdities are these? Therefore it must have been made to CHRIST mystical, or as Head of the visible Church, and then it will extend to all Believers



‘Believers in him.’ Mr. *M.* says, ‘the very mentioning of this Argument is enough to refute it.’ May I not then expect it will clearly expose it? But far from that, he only mentions the Text, and does not make one Attempt to free his Gloss from the shocking Absurdities I charged upon it. He boldly says, ‘It is evident the Promises were made primarily to CHRIST personally. And he has Texts enough at Hand to prove it; as *Col. i. 18. In all Things he must have the Pre-eminence.* Now the Reason is given in the first Part of the Verse, viz. *He is the Head of the Body, the Church:* And can a Person, exercising Common Sense, imagine that this Text proves, the Promises were made to CHRIST personally, as distinguished from his being *Head of the Church*? Again, *Isai. xlii. 6. He is given for a Covenant of the People:* and can this mean less than that he is *Head of the Church*? Again, *2 Cor. i. 20. For all the Promises of GOD in him are yea, and in him Amen:* And is not this because he is *Head of the Body*, and Saviour of his Church? Again, *Eph. i. 22. And gave him to be Head over all Things to the Church:* i. e. his Empire is universal, that he may order all Things for the Benefit of his Church: And is it not a strange Doctrine from hence, that the Promises were made to CHRIST personal, primarily, and not as *Head of the Church*? He also says, ‘This is according to the very Tenor of the Apostle’s Reasoning, *Gal. iii. 22. But the Scriptures have concluded all under Sin, that the Promise by Faith of JESUS CHRIST might be given to them that believe.*’ This Text proves, that believing in CHRIST is the Way in which Salvation is promis’d, and to be obtain’d; but how it proves that the Promises were primarily made to CHRIST personal, and not as Head of the Church, I own my deep and total Ignorance: Yet I cannot but bless my self from such a Principle as must be maintain’d by such lamentable Shifts. He has indeed proven his Point, if mentioning Scriptures will do it; but methinks a rational Man would blush to speak at a Venture in a Case of Importance; or shew himself confident of a Principle that has no Plausibility; and I leave it to the Judicious, whether Mr. *M.* might not as well have cast Lots what to say, as have quoted the aforesaid Texts to prove his Principle. But what could he do, for the Principle itself is Heterodox, and cannot be proven? Nor do I know that any of Mankind ever attempted to prove, or assert it before. I certainly expected he would have been more tender of Truth.

HOWEVER, if he cannot get an Argument for his own Cause from this Text, he will try to prevent me of one also: He proceeds first to call it *Wild*, and then dresses it thus, ‘Believer’s Infants are Church-Members, therefore the Promise extends to them also.’ But my Argument was thus, ‘The Promise must have been made to CHRIST as Head of the visible Church, and then it will extend to all Believers in him, and also to their Seed; for they were never cast out of the Church, for ought

that

'that yet appears.' And since it once extended to them, unless it  
 be proven to have been revok'd, it extends now as far as ever it  
 , which methinks, Error itself would blush to deny. But instead  
 proving that the Promise is revok'd, he goes on thus, 'Let him  
 speak out, will Church-Membership entitle any to the Promise of  
*Justification*, of the *Holy Ghost*, of *Adoption*?--Do the Promises of  
 these Blessings extend to Believers, and their Seed, as such? Let  
 Mr. Finley shew where God has promised these spiritual Blessings  
 should be entail'd on any fleshly Line.' *Ans.* I have shewn al-  
 ready, that the Promises are to Believers and their Seed; and so  
 in is it, that he may run who reads it: And what is easier than  
 shew, that God has entail'd these spiritual Blessings on Believers  
 and their Seed in a Line? See *Exod. xx. 6.* He will *shew Mercy*  
*a Thousand Generations of them that love him*; and is not a  
 thousand Generations a long Line? Nor will Mr. M. I hope,  
 venture to say, that the second *Commandment* is repealed: Again,  
*Lev. lxi. 21. GOD will give his Spirit to his People, and their Seed,*  
*and Seed's Seed, from henceforth and forever:* And is not *forever* a  
 long Line? Let Mr. M. speak, and say, is it not very long?  
 Yes, is not Seed, and Seed's Seed, a Line sufficient to justify the  
 Assertion? It will not do to answer these Texts, by Surprises,  
 marvels, and wondering at my Ignorance: Nor by saying the  
 contrary is evident: Nor by quoting *John i. 13.* without shewing  
 how the Text refutes the Doctrine: It is a strange Method for a  
 Christian to go about as tho' he would refute one Text by ano-  
 ther: According to Mr. M's. Gloss, there's a real Contradiction  
 between *John i. 13.* and the Scriptures I now quoted: Accord-  
 ing to our Gloss there is not a seeming One: *John i. 13.* asserts,  
 that Believers *were born of GOD*; the Texts I quoted signify,  
 that *GOD will give Regenerating Grace to Believer's Seed*; and  
 there's the Opposition? Where is the Difficulty? But to prevent  
 Mistakes, observe, that I do not conceive the Scriptures to intend,  
 that all the Seed of all Believers will be converted; for *they are*  
*not all Israel, that are of Israel*; but that God gathers his  
 people from among their Seed; and *Election* runs in a Line as  
 long as he will: And hence it is, that we ought to hope equally  
 charitably of Believer's Infants, as of actual Professors.

I observ'd that *Infants were never cast out of the Church*, for  
 'that yet appears'; Mr. M. replies, 'It don't appear they  
 were cast out of the *New-Testament Church*, for it don't appear  
 they were ever in it.' He don't deny they were Members of  
 the *Jewish Church*: Now if it was the Church of God, and the  
 same in Substance with the *Christian Church*, it will follow, that  
 Church-Membership was of as great Importance in the former  
 as it is in the latter; and also that the Materials of the Church  
 are still the same: Hence, if Infants were once Materials of it,  
 they are so still; the Argument is clear, if the Principles are  
 granted from which it is drawn. But I am not certain, that Mr.  
 M. believes the *Jewish Church* to have been the same in Substance

with the *Christian*; nay, he does not clearly free himself from Suspicion, that he looks on it hardly to have been the Church of God: What less can be gathered from his denying that the Covenant of Grace was administer'd by *Circumcision*, or the *Mosaic* Ceremonies? From his signifying that the very Charter or Patent of the *Jewish* Church was disannull'd, and not only the Seal? As in pag. 75, from his denying that the Sealing Ordinances of Dispensations depend on the same Institution? With what Slight does he often mention the former Dispensation, and diminish its Worth absolutely, and not only comparatively? We often hear of that dark, legal, typical Administration; that the *Jews* were said to be married to the LORD, and to be in Covenant only on Account of that dark Dispensation, and their being the Subjects of Ordinances: He rejects *Old-Testament* Proofs respecting the *Christian* Church, pag. 35, and denies that the Materials of the Church under both Dispensations were the same: Again, pag. 54, he intimates, that the *Jews* were not to stand by Faith under the former Dispensation, but only by *federal* Holiness; this will make an essential Difference between the Church then and now, and pag. 54, 'Nothing but Faith in the *Messiah* gave the *Jews* a standing in the *New-Testament* Church:' which seems plainly to imply, that something else gave them a Standing in the *Old*. Pag. 40, he says, 'We see where Infant's Church-Membership, (such as it was) ended in the *Jewish* national Church.' Such as it was, seems to say, it was hardly worth the Name of Church-Membership.

THESE, methinks, are shocking Considerations, in Opposition to which, observe, 1. If the *Jewish* and *Christian* Church be different in Substance, they had one Way to Heaven, and we another quite different: But this is false, for we are saved by the Grace of the Lord *JESUS CHRIST*, even as they, Acts xv. 11. 2. If the Church under both Dispensations be not in Substance the same, it will follow, that *Abraham* could not be the Father both of the Circumcised and Uncircumcised Believers; but this he was, as *Rom.* iv. 11, 12. prove. 3. It would follow, that the *Jews* did not eat the same spiritual Meat; nor drink the same spiritual Drink as the *Christians* do; but this they did, 1 *Cor.* x. 3, 4. 4. It would follow, that the *Jews* could not be Examples and Patterns of Faith to *Christians*, contrary to *Heb.* xi. throughout. 5. It would follow, that the *Jews* and *Christians* are not made one Church, nor the middle Wall of Partition broken down for that Purpose; but this is false, *Eph.* ii. 11---15. Nay, 6. then the *Christian* Church is not built on the Foundation of the *Prophets*, but only the *Apostles*, contrary to *Eph.* ii. 20. and lastly, it would follow, that it's a false and deceiving Method of proceeding, to express what pertains to the *New-Testament* Church and Worship, by the same Words which were used to express what pertain'd to the Church and Worship of the *Old Testament*, but this is frequently done in the *Revelations* and elsewhere. What shall we now think of those

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ose who require express Words of Scripture, and deny Confe-  
 ences, and yet expressly withstand plain Scriptures? Can we  
 ink Mr. M. will still assert, the Institution of the *Jewish Church*,  
 essentially different from the *Christian*? He sometimes has fig-  
 fied that the Membership of Infants was typical, and often Ranks  
 among other *Mosaic Ceremonies*, which are abolish'd; if it was  
 Type, what is the Anti-type! If a Ceremony, then the Mate-  
 als of the Church were a Ceremony; for Infants were Materials  
 f it: And hence unavoidably follows, that the Church itself was  
 Ceremony: Will Mr. M. say it was? I must charitably hope he  
 will not. If, then, Infant's Church-Membership was no Part of the  
 eremonial Law, it is not repeal'd; if no Type, it is not fulfilled.  
 f they were Materials of the Church of God, and his Church  
 he same in Substance thro' all Ages, then the Materials are the  
 ame; for the Materials of the Church are essential to it, and so  
 infants will be Church-Members until the Church be repealed. I  
 might add many Arguments on this Head, which, for sake of  
 Brevity, I now omit: And I cannot but presume the Case is plain  
 already.

In pag. 35. Mr. M. demands Scripture-Authority for using  
 these Words, *viz. THE PALE OF THE CHURCH*. He supposes  
 this Word has some great latent Influence on the Doctrine of In-  
 fant-Baptism; nor need we think to hide from him the Force we  
 design to give it; Nay, he has by his Penetration, found it out  
 already; and observes, 'that hereby we colour our Fancy for  
 half-way Members; i. e. says he, Members not fully in their  
 Church, nor yet in the wide World, but within the Pale of  
 their visible Church; probably in their Church-yard;----some-  
 where in the Middle between their Church and the World.' Ob-  
 serve, he calls it Our Church, no doubt for Distinction's sake:  
 Now if the Question were put, *What is it to be an Infant-Mem-  
 ber?* The Answer is, *To be within the Pale of our Church.*  
*Q. What is it to be within the Pale of the Church?* Ans. *It is*  
*to be in the Church-yard.* *Q. What is it to be in the Church-yard?*  
 Ans. *It is to be somewhere in the Middle between the Church and*  
*the World.* Is not this a pretty Fancy? Yes, and also a colour'd  
 Fancy, and an hatch'd Fancy; 'It has been hatch'd long since  
 the Apostle's Days;' and some dangerous Heresy be sure, lurks  
 in it. For 'It is good to pave the Way to some unknown  
 middle Region for them in the other World too, if they die in  
 such Circumstances:' I dare say he means *Purgatory*, or *Lim-  
 bus Infantum*, and the Way to it is pav'd with pretty colour'd  
 FANCIES. Well, seeing these Things are so; and seeing I 'never  
 read of such Members, either under the Legal, or Gospel-Ad-  
 ministration; upon the Whole, this Text, (*Gal. iii. 16.*) is so  
 far from concluding for them, that it is a Wonder how Mr.  
 F. could have the Confidence to say it does. Thus has Mr.  
 M. corrected my Confidence, shewn his Wit, and Power of Cri-  
 ticism, and Dexterity in Argumentation, all at once: The same

Topick he improves in pag. 64. truly, he seems so much afraid of Infant-Baptism coming in at the Back-Door every where, that he cannot get Time to reason, he is so often obliged to deny it: He guards well against it where it is not; doubtless he designs to stop it where it comes: But if he is afraid of the Power of the *PALL*, I assure him I had no Design against him by that Word: I have no Need of it, however much his Cause needed the Remarks on it. I would not have mentioned such ridiculous Stuff, but that Mr. M. lays great Stress on the Observation; and to have neglected it, would have given him Cause of Triumph: And if necessary to mention it, I humbly presume, that judicious Readers will own, there is more Propriety in treating it with Ridicule, than with serious Argument; and if any where I treat him in such Manner, I am led to it from the Consideration of it's Propriety, and not from a Humour of Satyrizing.

HE goes on to repeat my Argument further, ' *Abraham's Blessing* was not only to himself personally, but also to his Seed; and this very Blessing is come on the *Gentiles thro' CHRIST*; therefore it must come on their Seed too.' To this he answers, that ' *Abraham's Blessing* was *Justification*, the Gift of the *Holy Ghost*, and such Blessings as belong only to the *spiritual Seed*; and are the carnal Seed of believing *Gentiles*, as such, Partakers of these ' *spiritual Blessings*?' *Ans.* The Scripture says, *Abraham's Blessing is come on the Gentiles thro' CHRIST*, and I said so too: Now since his Blessing extended to his Seed, I rightly inferr'd it must come on the Seed of *Gentile-Believers*, else it is not *Abraham's Blessing* either in the Form or Fatness of it: Mr. M. asks, if these *spiritual Blessings* come on the *carnal Seed* of believing *Gentiles*? He appears to use *carnal* for *graceless*, and so his Query is this, Are the *graceless* Seed of believing *Gentiles*, as such, Partakers of saving Grace? Or, are *graceless* People *gracious*? This he can readily deny, and refute, and then accuse us of applying to the *fleshy* Seed what belongs to the *spiritual*: But seeing *Abraham's Blessing* was to his own Seed, as the Scripture asserts, can't Mr. M. as well urge thus, What? Are the *graceless* Seed of *Abraham*, as such, Partakers of these *spiritual Blessings*? If not, 'How can any say, that *Abraham's Blessing* is come on his own Seed, when the Assertion is entirely false?' At this Rate he will prove as much against the Scripture as against us.

BUT in pag. 36, &c. he can tell us of several Blessings of *Abraham* which he supposes come not on the *Gentiles*; as, that he should be a Father of many Nations; had the Land of Canaan promis'd to his Seed; and that *CHRIST* should descend from him. Mr. M. asks if each of these Blessings be come on every believing *Gentile*? And if not, then does not *Abraham's Blessing* come on them curtail'd? *Ans.* Mr. M. will not say, that every godly Person of *Abraham's* Seed, had the Promise of being Father of many Nations; every one of them had not the Promise of the whole Land of Canaan; nor could each of them be the Progenitor of

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**CHRIST**: Will he therefore conclude, against Scripture, that *Abraham's* Blessing came not on his own Seed? Let him try if he can avoid this Conclusion from the same Topicks by which he would prove, that *Abraham's* Blessing is not come on the Seed of *Gentile-believers*: Must we not then conclude, that *Abraham's* Blessing here meant of such as can come consistently on any particular Person of his Seed; and so on each of his spiritual Seed, the believing *Gentiles*? Thus it happens, that Mr. *M's* Arguments generally prove either too little, or too much; and it appears he can get no Shift to spoil me of an Argument from *Gal. iii.* for all he can't prevent, but this Blessing will come on *Gentile Believers*, and on their Seed indefinitely.

AGAIN, says he, 'Was it not *Abraham's* Blessing to have the Seal of the Covenant administered to all the Males born in his House, or bought with Money? And is this Blessing come on the *Gentiles*? *Ans.* Yes, doubtless it is: But says he, 'if it is, why don't our Opponents baptize those born in their House, and Slaves bought with their Money?' *Ans.* Slaves bought with Money, if come to Age, and instructed, should be baptiz'd at their Desire; and for those born in their House, I judge they have equal Right with those born in *Abraham's* House; but to argue against the *Principle*, because some don't practice accordingly, is a Way that will prove all practical Religion to be false; for many *Professors* don't practice according to their *Principle*: However, it is well that Mr. *M.* owns the aforesaid Sealing of *Abraham's* Male Children to have been a Blessing, and we own it is not repealed; for we believe God is not less prone to bless than he ever was.

BUT he says, 'If these Things were temporal, and peculiar to *Abraham's* Seed, so say we of Infant's Right to any Ordinance, and *Abraham's* Blessing comes to us uncurtail'd without the Notion of Infant's Church-membership.' Why then, it seems Church-membership is no Blessing now, tho' it was in *Abraham's* Days: Was it a temporal Thing? Or was it a Blessing to be in the *Jewish* Church; and is it a Blessing to be out of the *Christian*? Then happy are the *Pagan* Nations. The Infants of Believers were once blest with Church-membership; but now they are blest with Excommunication: What Paradoxes are these? And Church-membership is levell'd with temporal Things! No wonder that he calls it insipid. Now seeing the Blessing which is come on the *Gentiles*, is *Justification*, and the saving Benefits of the *New-Covenant*, Mr. *M.* cannot but firmly conclude, the aforesaid Appointment is at an End: So his Argument will stand thus, *Abraham's* Blessing is come on the *Gentiles*, but his Blessing was *Justification*, and other saving Benefits; therefore the Appointment of Infant's incovenanting with their Parents is at an End. Is there any need of Art to expose the Folly of this Reasoning to a rational Man? Is this Conclusion contain'd in the Premises? Or has he any Medium at all to prove it? No, not the Likeness of one.



Now by such Arguments he has so pav'd the Way, that 'tis not necessary for him to dwell long on what I call the *Anabaptist* Devices; but he mentions one, viz. that *Abraham's* Covenant was mixt. I proved that it was not mix'd in Substance; which Mr. M. passes over, and tells us 'tis mix'd in respect of temporal and eternal Things. I shew'd that we are now under a Covenant of such Mixture; which he does not deny: But he asks Who ever came up to my Notion of Mixture in *Abraham's* Covenant, viz. that his Posterity enjoy'd the same Privileges, Liberties and Immunities in the Church, as himself did, until by the Degeneracy some of them were broken off. He has not spoken a Sentence in shewing the Mixture of this; and I confess I can see none in it. I can retract none of the Words until I see the Absurdity: And the Truth is, I do not see that they suit his Observation any better than if he had wrote by Chance.

ANOTHER Device I mentioned, was their joining *Abraham's* Covenant with the Law given at *Sinai*, which they say was a rigorous Covenant of Works, and consequently is abolished. Hereon I refer to my former Proofs from *Levit. xxvi, Deut. xxx.* compared with *Heb. viii.* which shew that the *Sinai* Covenant was really a Covenant of Grace, and the same in Substance with that in *Heb. viii.* but these Proofs and my Distinctions he passes over both there and here; and barely tells us, that 'all must grant the Covenant made with the *Israelites* at their Return out of *Egypt* is abolish'd; and so leaves me to debate the Matter with the Apostle in *Heb. viii.*' And I leave him to answer my Arguments, which he has not attempted to do: And as he has not offered to answer my Proofs that the *Sinai* Dispensation was a Covenant of Grace; neither has he made any Trial to free his Argument from the Absurdities I charged on it; therefore I must set them before him again. 'If the *Israelites* were under a Covenant of Works, and if the Law was given from *Sinai* with that Design, then I ask, were any of the *Israelites* under that Dispensation saved? They cannot but answer Yes: And were they saved by Grace, or by Works? By Grace, no doubt: But is not this a Contradiction, Saved by Grace, under the rigour of a Covenant of Works?' Mr. M. ought to remove this Difficulty or quit his Principle.

In pag. 38. he does not, in so many Words assert, that the *Israelites* were under a Covenant of Works, and a Covenant of Grace at the same Time; but he seems to say that we are now under both these Covenants, which is still more shocking, if possible: For he's surpriz'd that his Opponents can't see, that the Law, as a rigorous Covenant of Works, is subservient to the Gospel. Is not this as much as to say, the Covenant of Works is subservient to the Covenant of Grace? And so if we are under one, we must be under both at once: But is not this a Depth unfathomable? The Covenants of Works and Grace are directly opposite, yet the one is subservient to the other! That the

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the Law is subservient to the Gospel is true; but that it is, as  
consider'd as a Covenant of *Works*, is too wonderful for Mortals  
to conceive: For if we are under both Covenants, I may well  
urge with Mr. *Flavel*, 'We can neither be justified nor condemn'd  
in this Life; nor in the World to come can we either go to  
Heaven or Hell; and yet we must be fully justified, and fully  
condemned at the same Time; because under the Lenity of a  
Covenant of *Grace*, and the Rigour of a Covenant of *Works* at  
once.'

I also reasoned against such a Notion from *Gal. iii. 19*,  
the Law was added, but not set in Opposition to the Promise;  
'And it was ordained by Angels in the Hands of a Mediator; but  
there is no Mediator in the Covenant of *Works*, ver. 21. Is the  
Law against the Promise of GOD? GOD forbid: But had  
the Law been given to be a Covenant of *Works*, it would have  
been directly against the Promise; ver. 24. The Law was our  
School-master to bring us to CHRIST: But had it been a Cove-  
nant of *Works*, it could not have led to CHRIST, but from him;  
for then Righteousness would have been by the Law, ver. 21,  
'and not by CHRIST.' These plain Arguments Mr. M. could  
overlook, and yet say he refutes me: But what are his Arguments?  
Why, he is surpriz'd that we can't see, that the Covenant of  
*Works* is subservient to the Gospel. Now who ever came up to  
Mr. M's Notion of Mixture in the Covenant?

He don't in express Terms say, as Mr. *Cary*, that the godly  
Jews were under a Covenant of *Grace*, and the rest under a Co-  
venant of *Works*; but he says what seems to imply so much, for  
when I argue from Paul's circumcising *Timothy*, that Circumcision,  
in it's own Nature, did not bind to the Law as a Covenant of  
*Works*, he calls the Argument impertinent, intolerably absurd, and  
ridiculous: But why all this? He says because Circumcision was  
then abrogated; does not this imply, that before it was abrogated  
it bound Persons to the Law as a Covenant of *Works*? And in  
pag. 40. he says, 'No more is to be understood by the whole  
Nation of the Jews, and their Seed's being in Covenant (true  
Believers excepted) than that they were only the Subjects of  
Ordinances under the former Administration.' Now if Circum-  
cision bound to the Law as a Covenant of *Works* all those who  
were the Subjects of it, true Believers excepted, then were the  
Godly under one Covenant, and the Ungodly under another: For  
the Refutation of this Principle, in it's various Forms, I refer the  
Reader to *Charitable Plea*, pag. 26, 27. I argued that the *Sinai*  
Dispensation was not given as a Covenant of *Works*, thus, 'ei-  
ther the carnal Jews mistook the Design of GOD in giving the  
Law, or they did not; if they did mistake it, then he did not give  
it to be a Covenant of *Works*; for this they thought it to be  
when they sought Justification by it, &c.' Mr. M. says 'The  
Argument seems to turn out thus, but they did mistake it, there-  
fore it was given to be a Covenant of *Grace*, and then the Jews  
were in the Right to seek Justification by it.' I think the Case  
seems

seems to turn out thus, That Mr. M. is not sufficiently Apprehensive of the Force of an Argument, to undertake the Refutation of my Book; for contrary to him my Argument will turn out no other Way but thus, viz. They who sought Justification by the Law, thought it was design'd for a Covenant of Works: But they who sought Justification by it mistook it's Design, therefore it was not given to be a Covenant of Works.

BUT after so much has been said by Mr. M. concerning Abraham's Covenant, might it not be expected, that we are informed what to think of it? What kind of Covenant was it? He won't allow it to have been the Covenant of Grace; for good Men, he says, were saved out of it: He don't say it was the Covenant of Works, nor a meer temporal Covenant; had he said either of the latter, he was pinch'd with Arguments; and if the former, he gave up his Cause: Hence he concluded it seems, that it was safest to give it no Name at all, but only Abraham's Covenant; and studiously to avoid giving us any Definition of it. He once and again owns that the Covenant of Grace was revealed to Abraham and David, &c. but still denies that it was administer'd by the Ordinances they were under: The carnal Jews were only the Subjects of Ordinances, he often tells us, and I want to know what are carnal Christians more? If nothing more, then I would know whether he thinks the Ordinances they now attend, are the Administration of the same nameless Covenant the Jews were under, or a nameless Covenant of another Sort? And if he cannot give it a Name, let him give it a Definition, and tell us what it is, without shifting and quibbling. I heartily wish he would deal honestly and openly; but in utmost calmness I think, he sculks, and hides himself among an Heap of ambiguous Phrases, and Terms which, in his Connexion, seem to mean either Nothing or Non-sense, or Heterodoxy. What can he mean by denying Abraham's Covenant to be the Covenant of Grace; and yet always owning the Covenant of Grace was revealed to him? I see not what else he can intend, but that the Covenant of Grace was secretly inspired to himself, but not divulg'd nor dispens'd by Circumcision, and the other Ordinances he was under; if he mean this, why don't he freely declare it, and justify it? What can he mean by saying, 'That no more is meant by the whole Nation of the Jews and their Seed's being in Covenant, true Believers excepted, but that they were only the Subjects of Ordinances under the former Administration?' But may we enquire what that Administration did administer? Was it an Administration of the Covenant? If so, of what Covenant? Was it the Covenant of Grace? No: This he denies: Was it the Covenant of Works? This he sometimes would seem to insinuate, yet never ventures plainly to assert it. Was it a meer temporal Covenant? This he has not asserted: If he say any of the latter, he's oblig'd to answer my Arguments. And now what does the Matter amount to more than this, the Jews and their Seed were in covenant on account of their being Subjects



subjects of Ordinances that administer'd nothing? Or some unknown Thing? And so were in a Covenant which had no Name or Meaning; which cannot be explain'd or defin'd.

BUT should I take Notice of all the vagrant Words and Sentences in his Book, I might write a Volume in exposing them; it may suffice to give now and then a Specimen of them.

IN pag. 39, Mr. M. says, I 'swell and vapour exceedingly, because I challenge them to prove a Repeal of God's gracious Grant, and demand the Text of Scripture that says, God *will not now stand to the Charter given to Abraham and his Posterity.*' He wrangles about the State of the Question, and tells us, 'It is not whether God will be the God of *Abraham* and his spiritual Seed; but whether the carnal Seed of *Abraham* are visibly in the Covenant, or Infant's Church-membership at an End?' The Question was proposed without any Ambiguity, *viz.* whether *Abraham's* Covenant be repealed? To this he first opposes a *Child in Religion*: Secondly, attacks it himself: He has often referred us to *Jer. xxxi. 32.* and *Heb. viii.* already, but he has them here again; and lays the Emphasis of his present Argument on this, that they break the Covenant, therefore it is repealed; *I regarded them not, saith the LORD, he hath made the First Old; therefore Abraham's Charter is broken by his Posterity; 'and thrown by as old Parchment out of Date.'* I confess a Child in Religion may reason as well, and explain Scripture as well as Mr. M. does here. I heard him use the same Argument at *Cape-May*, from the breaking of the Covenant by *Abraham's* Posterity, to prove the Repeal of it by God himself; but as I imagined it was an inadvertent Sentence, I did not remark on it before, not being willing to make a Man an Offender for a Word; but now it is his triumphant Argument, and we must consider it; and it is an Argument that will prove more than Mr. M. himself will allow of. Here I must presume until the Contrary be told me, that he will readily own the Covenant of *Grace* is administer'd by the Sacraments of the *New-Testament*; and consequently that his People are under an Administration of said Covenant. I must also presume, that he only baptizes Persons upon their professing Faith in *CHRIST*; and engaging to serve him: And do they not then professedly enter into the *LORD's* Covenant? And sure he will not say, that none of them have ever acted contrary to their solemn Engagements: If then, they have counteracted their Vows, they have broken the Covenant, in the same Sense as the *Israelites* did of old: Is therefore, the Covenant they are now under abolish'd, and thrown by as a piece of old Parchment out of Date? And must another be made essentially different from it, which no fallen Mortal can violate? If the People's breaking Covenant was a good Topic whereby to prove a Repeal formerly, it must be so still: Thus we see his Argument proves quite too much, or else nothing.

HE 'cannot see how a Covenant is everlasting, that does not 'everlastingly secure all those in it from falling away.' I suppose

he means, all who are in it savingly; and so he forgets my Distinction of a twofold Being in Covenant. Are not many carnal Professors visibly in Covenant now? Shall we therefore say, the Covenant is not everlasting, unless they all be saved who are under the Dispensation of it? Shall we say the Word of GOD is not true, unless they be *all* Israel; *who are of* Israel? Mr. M. must either say this, or new-mould his Argument:

He is apprehensive; that *Jer. xxxi.* and *Heb. viii.* will be said to mean only the two distinct Administrations,——this I said, and prov'd, and must refer him to my Arguments in *Char. Plea*, pag. 14---17. which he has not offer'd to refute; but only after in pag. 40. 'Was the LORD married to the *Jews*, or called their Husband only on account of the former Administration?' In order to answer, I must ask again; Of what was it the Administration? Of the Covenant? what Covenant? The Answers to these are all Blanks in Mr. M's Book; so that we can learn nothing from him, but that the LORD was married to the *Jews* on Account of the Administration of Nothing; or something unknown, which to us is all one. I say, the LORD was said to be married to the *Jews* because they were his covenanted People; and he their God, and the Covenant was dispensed to them by the former Administration:

Mr. M. often requires us to give express Proof; in so many Words, That *Infants are Members in the New-Testament Church*: We require an *express Repeal of their Church-membership*: Let us see once for all which of us have best Reason for our respective Demands. Methinks it is a Self-evident Truth, that an Ordinance once enjoined by a competent Authority, must needs be in Force until it be repealed by the same Authority: Hence, if GOD ordained, that Believer's Infants should be Members of his Church; they must be Members in it still, unless cast out by himself. Again, it is evident, that an Ordinance is not repealed, by not saying expressly, it is confirm'd: Suppose, for Illustration of this, that one would transgress some of the Laws made in King William's Reign, and would plead, that the Laws he broke are repealed, and *laid by as old Parchment out of Date*, and therefore he ought not to be punish'd for Facts done contrary to them; it would of Course be demanded how he proves the Repeal; he answers, because they are not expressly confirm'd by any Parliament in this present Reign: Would not every one reject such a frivolous Pretence? Even so, tho' there were no new express Institution for Infant's Church-Membership under the *New-Testament*, yet they must be esteem'd as Members still, unless a Repeal of the former Law be produced. How utterly unable Mr. M. is to prove a Repeal of *Abraham's Covenant* we have seen; yet this he is obliged to do, or else renounce his favourite Principles.

I now come to my Third Assertion, *viz. That GOD has actually renewed and confirmed the aforesaid Appointment, under the New-Testament Dispensation.* This, in the very Proposal,

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the Falsity of Mr. M's Assertion, *that I bring no Scripture to prove the Right of Infants to Baptism: Or that they are wise in the Covenant of Grace.*

To evince the Confirmation of said Appointment, I first referred to several Scriptures whereby I prov'd, *that Abraham's Covenant was a pure Covenant of Grace; as Levit. xxvi. Deut. x. Rom. iv. 11, and x. 8. Gal. iii. 14, 16, 19, 21. and Heb. x. to which I added Gal. 3, where the Apostle asserts the Gospel was preach'd to Abraham, saying, In thee shall all Nations of the Earth be blessed: And since the Gospel was preach'd to him, he was certainly under the Covenant of Grace, and consequently his Covenant is confirm'd: In Answer to this, Mr. M. says, this grand Mistake runs thro' my Performance, viz. that the Covenant of Grace was made with Man; I think he must say so too, or else turn Antinomian, and deny the Necessity of Faith to interest us actually in the Covenant: For if God requires our Consent to his Terms, and confirms the Covenant with us on Condition of believing, this is a making the Covenant with Man: But it's likely he means, that I look on the Covenant as made with Man as the Surety, and Representative of it; that must be a Judgement more piercing than I can conceive, that can find such an Assertion in my Words. *Abraham's Covenant was a pure Covenant of Grace; that is, Abraham was the publick Head and Surety of the Covenant of Grace: Won't common Sense tell any one, that these are different Assertions?* But Mr. M. must say *something*.*

NEXT he says, *Gal. iii. 8. 'is remote from my Business, and only serves to make the poor unthinking Populace imagine my Performance is well prov'd.'* The Text proves, that *Abraham* was under the Covenant of Grace, and consequently his Covenant is not repealed in Substance, but confirm'd to the same Subjects as formerly; is not this my present Business to prove? And what a Judgement is it, that pronounces this remote from my Business?

I MIGHT here advance many scriptural Arguments to prove, that the Covenant made with *Abraham* was the pure Covenant of Grace, and so necessarily confirm'd; but what need is there, seeing what I have advanced are yet unanswer'd, and ever will: I inferred, *seeing Believer's Infants were once in it; they are in it still*: Mr. M. says, 'this don't follow, because it is confess'd, that those who were in covenant may be broken off.' *Ans.* But is it confess'd, that the Infants of Church-members may be broken off, and yet the Parents continue in membership? Unless he had got this Confession, he is but where he was; and this he has not got from me. Such a mean Evasion is as good as a Confession, that he cannot answer my Argument.

HE owns *Abraham's Blessing* is come on *Gentile-Believers*, but denies that any thing 'of *Infant's Church-membership* is meant by the Apostle.' Let him then answer my Arguments for the



contrary, *Char. Plea*, pag. 33, 34. 'The Blessing of Abraham comes on the *Gentiles* thro' CHRIST, and they are Heirs of his Promise made to him, *Gal. iii. 29*. But they are not Heirs of his Promise, if their Infant-Seed be rejected. What an absurd Exposition would it be of *Gal. iii. 14*? The Blessing of Abraham is come on believing *Gentiles*: Abraham's Blessing was on himself and his Seed; but it is only come on believing *Gentiles*, but not on their Seed. Now, what shall the Conclusion be? Why it can be only this; therefore Abraham's Blessing not come on the *Gentiles*, but only a Part of it.' Has Mr. M. made the least Attempt to free his Gloss from this Absurdity? No: He only wonders at us, that 'we would prove the Infant's Church-membership from this Place, where the Apostle speaks designedly of the spiritual Seed.' And I wonder too by what Rule we are to judge that this or that particular Infant is not the spiritual Seed, seeing the Promise is indefinite, we cannot be infallibly known which was the spiritual Seed? No: He asks with what Face I can conclude, that the *Gentiles* are not Heirs of the Promise, if their Infant-Seed be rejected? I answer because the Promise respected Abraham's Seed, as well as himself, and hence the *Gentiles* are not Heirs of it, if it respects only themselves, but not their Seed: This I can speak with a good Face, because it has not been refuted by Mr. M. and I can hardly say, he has so much as offered the Face of an Argument against it, only bald Assertions; and not only bald but wicked as that 'their Infant's Church-membership was an insipid thing.' If so, I ask, what Evil can there be in Excommunication? Why should one care for being deprived of an insipid Thing? What Advantage then has the Jew? Or what Profit is there of Circumcision? *Little every Way*: It is no more to be relish'd than the White of an Egg. Thus our Opponents call for express Scripture, and boldly contradict it when brought.

THE next Scripture I advanced to prove the Assertion was *Acts ii. 39*. *The Promise is to you, and to your Children; and to all that are afar off, even as many as the LORD our GOD shall call*. Wherein I observ'd, that the Scope of the Place is to encourage the *Jews* to embrace Christianity; therefore they are told of blessed Privileges, to which they shall be entitled upon their Compliance, viz. *Remission of Sins; the Gift of the Holy Ghost; and their Children shall be as aforesaid*, *Jer. xxx. 20*. for the Promise is as extensive as ever: Here Parents and Children are joined in the same Promise and Covenant? if the Parents repent they shall be baptized; and since their Children are in the same Promise, they shall be baptized too; as they had the former initiating Seal of the Covenant, viz. *Circumcision*; so shall they have the latter, viz. *Baptism*: CHRIST's coming has not diminish'd their Privileges, nor narrow'd the

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or of the Church, &c. Mr. M. says, according to my Ex-  
 position the Words must be paraphras'd thus, 'the Promise of  
 remission of Sins, of the Gift of the *Holy Ghost*, and Salva-  
 tion, is to you Parents on your Repentance, and compliance  
 with the present Call, and in so doing, your Children are en-  
 gaged also to Baptism, &c.' Perhaps his &c. contains the rest,  
 which was not fit to be express'd. Here he supposes that  
 it curtail this Promise, and make it less to the Children than  
 to the Parents; for all, *says he*, that is pleaded for the poor  
 Children is, that they were to be baptiz'd; On which he asks,  
 Does the Apostle make any such Difference? *Ans.* No: Nei-  
 ther do I; and had it suited Mr. M. he might have seen, that  
 look'd on Parents and Children to be joined in the same  
 Covenant and Promise: And can it be thought candid to say that  
 make the same Promise not to be the same to Parents and  
 Children? He objects, 'if the Children are interested in this  
 Promise by virtue of their Parent's Faith, &c. then they have  
 remission of Sins, the Holy Ghost, and Salvation, on Account  
 of their Parent's Faith, &c. which is not true.' *Ans.* What  
 we say, is plain enough, *viz.* that God has engaged himself by  
 Promise to Believers and their Seed. Hence the Parent's Faith  
 is the Condition of the Children's Right to the Promise; for *the*  
*Seed of the Righteous shall be blessed.* This was good Divinity in  
 Abraham's Day, and the Text under Consideration proves, that  
 it was as good in the Apostle's Day; and why don't Mr. M.  
 argue against Abraham's Covenant in the same Manner? If  
 Abraham's Seed had an Interest in the Promise given to him, then  
 they had God to be their God by virtue of Abraham's Faith,  
 which is not true; if we believe Mr. M. rather than the Scrip-  
 tures. We do not say, there is no more necessary to obtain Sal-  
 vation, but only to be born of believing Parents; for the Blood of  
 CHRIST, and Sanctification of the Spirit must intervene: But  
 we say GOD has declared it to be his Pleasure, to give Salvation,  
 with all it's Pre-requisites, to Believer's Seed, and who shall  
 dare to charge *Eternal Wisdom* with Foolishness and impro-  
 priety? Or say to absolute Sovereignty, What doest thou?

MR. M. urges thus, 'If Church-membership belong to their  
 Children at present, and these spiritual Blessings not to be con-  
 ferred on them till afterwards, it would be contrary to my  
 Reasoning, that the Promise is express'd in the *Present Tense*.'  
 But why so? Is it not on Account of their visible Right in the  
 Promise, that they have Right to Church-membership? And so  
 their present Right to the one, proves their present Right to the  
 other; but I suppose he means, if they have Right to the Promise,  
 they must at the same Time have the actual Efficacy of it: But  
 if he has learn'd to distinguish between *jus ad rem*, & *jus in*  
*re*, it will be clear enough that they may have a present Right,  
 yet not the present Efficacy: None will say, that an Heir in Mi-  
 nority is not entitled at present to an Estate, because he has

not the actual Possession of it: We justly say, that all the of Believers have a visible Right to the Promise, tho' many of them may never have the saving Blessings: The Covenant God gives them a Right; and seeing some are sanctified from the Womb, we may not judge of any particular Infant, that has not already the Blessings so far as consists with it's present State: But it is enough to justify my reasoning, that the Promise is express'd in the *Present Tense*, to have observ'd, that Children have a present visible Right in it as well as the Parents; and the Parents were baptiz'd because the Promise belong'd to them so also the Children.

HIS next Argument may be gather'd thus, 'The Gospel can't preach'd to Infants, nor requires Repentance of them as a Duty; but Repentance is required in order to Baptism; and if they cannot repent, they can't be baptiz'd, unless we read the Scriptures backward, be baptiz'd and repent.' *Ans.* This Argument is to be spoken to afterwards in course: I shall only observe here, that it would have done equal Execution among Abraham's Infants, who were as incapable to believe and repent as ours; yet they received the Seal of the Righteousness of Faith. We are not to read the Scripture backward, for we grant that adult Persons must repent before Baptism: Nor shall we read contrary to Scripture, and say, the Promise is not to the Children of such as believe and are baptized, when it plainly is: Must every Thing that is required of grown Persons, be required of Infants? Then they must starve or work, *for he who will not Work, neither should he Eat*, 2 Thes. iii. 10.

I SUPPOSE he thinks it much to his Purpose to observe, that 'it is certain a Promise can never make it a Duty which is not commanded;' and finds fault with us 'that we do not distinguish between Promises and Commands.' Indeed I think it's as good to lump Things, as to distinguish without a Difference: For can it be imagin'd, that God makes Promises for doing what he has not commanded? This Mr. M. must assert, or else leave off such Distinguishing.

MY reasonings against confining the Promise here to miraculous Gifts Mr. M. allows of; but he's not so well agreed, that this Promise is like Abraham's. I desir'd them to be set together, that their Agreement may be seen; *the Promise is to you and to your Children. I will be a God to thee, and to thy Seed after thee.* Compare herewith the Scriptures I quoted to prove my first assertion. 'Tis just *Old Testament* Language, which the *Jews*, who were used with it, could understand no otherways than we do. Mr. M. cannot behold this Agreement: 'Unless, 1. All Abraham's fleshly Seed were partakers of Remission of Sins, and the Gift of the Holy Ghost: Or, 2. Unless the Promise here is not the same to the Children, as to the Parents.' Well if these things were so, he could own the Agreement between Abraham's Covenant, and this Promise; but the Reason why, is



strange to me, as if he would say, he could believe it would ways be Day, if the Sun did not shine; for how could he see the Agreement, if the Promise be not the same to Parents and Children? is it because *Abraham's* Promise was not the same to himself, and Seed? is it possible to contrive any thing more Ridiculous? for what can be plainer than that *Abraham* and his Seed had one and the same Promise and Covenant? or, he could see the Agreement, 'if all *Abraham's* fleshly Seed were truly Gracious?' is this because *Abraham's* Promise was not to his Seed, unless they were all Gracious? if the Promise takes hold of some, is it not still true, tho' all have not the Efficacy of it? but if it could not be to *Abraham's* Seed, unless they were all truly Gracious, when it will follow, that the Word of God has taken none effect, unless they be all *Israel* that are of *Israel*; then it will follow, that the Seed of the Righteous an't Blessed, unless all of them be so; and many more express Contradictions to Scripture we will have, at this rate; if Mr. M. will shew, that *Abraham's* Covenant was not the same to Himself and Seed; or that it was not to his Seed, unless they were all Gracious; then I will own it was not like this Promise; and so will be contrary to my Opponent. But he has made no Attempt to shew, that this Promise is not *Old Testament* Language; nor yet, how the *Jews* could understand it otherwise than we do.

MR. M. quits the Old refuge of the *Anabaptists*, that the last Clause of the verse is a Limitation of the former: And says I'm ignorant of their Main strength when I say it consists herein: And thus he argues, 'if these Children were in Covenant by virtue of this Promise, so also were the unconverted *Gentiles*; for the Promise runs exactly the same to them in the Present Tense, as to the Children, viz. 1. The Promise is to you. 2. Is to your Children. 3. Is to them afar off. But if the unconverted *Gentiles* were not, neither were Infants.' He may with equal Power of Logick, say, if the unconverted *Gentiles* had no right to this Promise, neither had the Parents: For, according to him, the Promise runs exactly the same in the Present Tense to the *Gentiles*, as to the Parents. Thus he has found out a way to prove, that the Promise was at present, either to all, or to none at all. And if this be no absurdity, I know not when we shall find one. Yet he must either assert this, or else own that the Promise does not run exactly in the Present Tense to these *Gentiles*, which he is unwilling to do; but let him take his Choice, and Answer for it. Hence appears, with how little Reason he thinks it, 'Odd, I should pretend to understand Grammar, and yet be guilty of such a Grammatical Blunder as to say, the Apostle speaking to the *Jews*, speaks in the Present Tense; but speaking of the *Gentiles* uses the Future Tense. For, says he, the Apostle don't say, it shall be to the *Gentiles*, any more than it shall be to the *Children*. And if I change the Verb understood in the last Clause, he asks why he may not do it

' in the first; and so read, the Promise shall be to your *Children*.  
 ' But to set Mr. F. right, he informs him, that it is not the  
 ' Promise which is express'd in the Future, but only the Work  
 ' of God in Calling the *Gentiles*.' For ought he has said to  
 shame me, I may yet make an Humble claim to the under-  
 standing of Grammar. It is not the Promise, he says, but the  
 Work of God, which is express'd in the Future: But will he  
 say that the Promise is to those who are not Converted? this he  
 Professes every where to deny. Is it not then a plain Contra-  
 diction, to say, the Promise is at present to those who are not  
 Called, and yet it is only to Called ones? Now let him try  
 whether he can avoid, either to say, the last Clause of the verse  
 Limits the former; or else to own, that my Construction is just  
 and Grammatical; or lastly say, that the unconverted *Gentiles*  
 had a Right in the Promise.

ANOTHER principal Attempt is to shew, that by *Children*  
 here, is not meant Infants, but grown Persons. And unfairly  
 insinuates, that I restrict the Word *tecknois* to mean only an In-  
 fant; whereas I mention'd the Word only to shew that it can  
 signify an Infant; and that the contrary cannot be concluded  
 from it's meaning. He says, ' these who are here call'd *Chil-*  
 ' *dren*, are call'd *Sons and Daughters* in ver. 17. Who were  
 ' grown to such Maturity as to receive the Holy Ghost  
 ' by the hearing of Faith.' But who told him that the  
 same are spoken in both Places? Can he, or any, rationally  
 conclude, that the Hundred and Twenty Disciples were such,  
 as are peculiarly distinguish'd from Parents, by being call'd  
*Children*? We are sure of the contrary, that some of them,  
 at least, were Parents themselves. Grant that the Holy Ghost  
 came on those who were grown Persons; does that, in the  
 least, oppose our arguing, that the *Children* of the same Persons  
 were in the Covenant too? Surely no. If the Promise was to  
 the Children of the Multitude to whom *Peter* spoke, can we think  
 the Children of those mention'd in ver. 17 are excluded? Have  
 they not an equal Priviledge with the rest? Grant that hear-  
 ing the Word is the stated Order of God, whereby grown  
 Persons receive the Holy Ghost; yet this opposes not our say-  
 ing, that the Promise is to the Children of those who receive  
 the Holy Ghost by hearing the Word. Well, since these Ob-  
 jections do not overthrow our Assertion; I shall proceed to prove  
 and hope to do it unanswerably, that Infants are meant in this Text.

1. IF grown Persons, capable of hearing the Word, be meant,  
 why does the Apostle change the Persons? They were grown  
 Persons he spoke to; that is granted; but who are the Persons  
 he spoke of? He calls them *Children*: If they were grown  
 capable of hearing, why does he not speak to them? Why not  
 say, the Promise is to you Parents, and you Children; and so  
 make them a different Division by themselves? Having said  
 the Promise is to you; why should he say, *and your Children*

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unless he meant their Infants? But seeing the Apostle joins them with their Parents in the Promise, as it does not suit the Case of grown Persons, so it certainly proves their Infant Seed to be here intended. The *Jews* and their Seed, make one Part, the *Gentiles* another. *Jews* and *Gentiles* comprehend all sorts of Mankind; and are *Children* a distinct World by themselves? No. In a Word, he who denies Infants to be here meant, does, in effect, say, that the Apostle's Words are contrary to the universal form of speaking among Men, and so are unintelligible.

2. THE Apostle's design in the Words, was to encourage the *Jews* to embrace *Christianity*. Now what for Encouragement was it, to tell them, that their *Children*, who had so long enjoy'd the Privilege of Church-membership, were Un-church'd under the Gospel Dispensation, and cast out of the Covenant until Adult age? Could any thing be more Discouraging to affectionate Parents, and especially to *Jews*, who were so fond of their Church-privileges? And can we imagine, that a Person who had the Regular exercise of Reason, much less one inspir'd, would propose that for an Encouragement? Which was both in itself, and in their esteem, a great Discouragement? It can never be; therefore their Infant Seed are here intended. These Things Mr. M. did not pretend to Answer, yet his Book must be call'd a refutation of mine.

3. THIS Promise is the same in Substance with *Abraham's* Covenant. But his Covenant comprehended his Infant Seed; therefore the Infants of Believers are intended in this Promise. The major Proposition is already justify'd against Mr. M's. exceptions; the Minor is undeniable; therefore the Argument stands good. I might add more Arguments here, but what need is there, while these are unanswer'd, and I believe ever will.

Mr. M. says we 'have no room to Caviel, that they utterly cast away Infants. — Because, says he, we an't Speaking of what God does with Infants, but of his Order in the Gospel with the Adult.' *Ans.* Is it not speaking of what God does with Infants, to say that he casts them all out of the Covenant and Promise? If this gives no room to accuse them of casting away Infants, it will be impossible to find what will. Pray, what hope is there for those for whom there is no Promise? What Ground is there to pray for a dying Infant? May we pray without a Promise? Is there any Ground to hope well of those for whom we have no Ground to pray? If the *Anabaptists* Act according to their Principle, they never plead with God for the Salvation of a dying Child; for they have nothing to plead upon, if God has given them no Promise. But thanks to God, we have Encouragement from this Text, unless Mr. M's. last effort overthrow it. He argues from the Context 41. 42. verses. *Then they that gladly received the Word were Baptized, &c.* Here, says he, is no mention of any Baptiz'd, but those who received the Gospel gladly. Not a Word of any Infant Baptiz'd. Hereon



he breaks out into a Cataract of Pity for us, that we maintain a Practice for which there is no Command, Hint, Instance, or Example, in the Word of God.' But we want his Arguments to convince us; and not his Pity without them. We would have the Matter proven; not taken for Granted, Hand over Head. I would ask were they not Baptiz'd who had an Interest in the Promise? Yes doubtless; for the Promise is mention'd as the Ground of their Encouragement to be Baptiz'd. Now I have proven that the Infants had a right to the Promise; thence it follows they had a right to Baptism, as well as their Parents. I think this Hint not very Obscure. 'Tis true Mr. M. can easily call it a sorry shift: But let him try the Success of proving it so; which he has not try'd as yet; at least he has not let us know it.—He need not prove to us, that they who gladly received the Gospel were Baptiz'd; but that no Infants were Baptiz'd tho' they were in the same Covenant. And so he must either overthrow my Proofs, that Infants were in the same Promise with their Parents; Or shew, that being in the Promise and Covenant gives no Title to Ordinances. This latter he must prove by better Arguments, than telling us that Lot would have sinn'd in being Circumcis'd. For where he got that Revelation I know not; but I judge it needs the Confirmation of new Miracles. Thus have I consider'd Mr. M's. exceptions against my exposition of this Place; and am so confirm'd, that I can still 'as soon turn Sceptick,—as conclude that this Text can admit a contrary meaning to what I have assign'd.' And this one Scripture, were there no more, is enough for our Purpose. I grant to Mr. M. that strong Confidence will not prove my Gloss to be True: But Arguments, which my Opponents cannot Answer, give Ground for Confidence, that my Cause is good. Upon the whole I may be quite easy about the Absurdities he pretends to charge upon my Exposition; for they are entirely Evaded. And whether 'all our Arguments from this Text be overthrown.' Let the Reader judge.

I NEXT advanc'd that clear and unanswerable Place in Rom. xi. 16, 17. *For if the First-fruit be Holy, the Lump is also Holy: And if the Root be Holy, so are the Branches. And if some of the Branches were broken off, and thou being a wild Olive-tree, were grafted in among them; and with them partakest of the Root and Fatness of the Olive-tree.* I observ'd that the Apostle 'uses this as an Argument to prove, that the Jews shall be again bro't into the Church with the fullness of the Gentiles. For why? The Root and first-fruits were Holy, and so are the Branches and Lump, as the Dedication of the First-fruits consecrated the whole Lump; even so, the Children of the Holy are Holy.' Mr. M. after some of his usual Compliments, observes, that the Words are Metaphorical; and 'no Metaphor is to be strain'd to prove Infants right to Baptism, appears at first sight very weak.' *Ans.* I hope it will be allow'd, that some

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trine is design'd to be illustrated by these Words; and I believe it will be difficult to make the Similitude pertinent to any but the Doctrine we maintain. And it seems my Opponent sensibly perplex'd by this Place, when all his Force consists in begging the Question, viz. That this Doctrine is not reveal'd anywhere in Scripture. And should I grant him this, it will not hurt our Cause, if I make it manifest, that it is reveal'd here.

I OBSERV'D, that 'here is asserted the *fæderal Holiness* of Believers Children. *If the Root be Holy so are the Branches.* The *Anabaptists* are puzzled about this Holiness; and some cannot, others, perhaps, will not understand it, but ask us if the Parent can convey saving Grace to the Child,' Mr. M. answers me 'he is not puzzled to understand what *fæderal Holiness* is.' Yet he was the Man who gave occasion to my Words; when at *Cape-May*, he industriously prov'd that a good Man might have a wicked Child; and seem'd to think he had refuted our Doctrine of the *fæderal Holiness* of Believers Infants. And if he then could understand it, he gives me Room for no other Conclusion, but that he would not. But this he also now denies, and will own no other obstinacy, only 'that they will not take our assertions for Proof, without Scripture-Testimony.' If this be all, I must reckon their obstinacy very laudable. But is it this pious firmness that obliges him to pass over the strongest of his Opponents Arguments, without an Attempt to Answer them? Is it a devotedness to Scripture that makes him elude the plainest Arguments from it? Is it an impartial Search after Truth, that urges him to shift the Question and so to pervert the State of it? No.

I AM next to consider his Grounds for that vast confidence. He professes, that *fæderal Holiness* is not intended in this Place, nor in all the *New-Testament*. 'Every believing Parent is not a Root to his Family as *Abraham* was to his. The *Jews* are call'd but Branches, and the *Gentiles* sure cannot be call'd the Root. Nor does the Apostle assert, that their off-spring are *fæderally Holy*.' Ans. If this Argument prove any thing pertaining to the present Point, it will prove too-too much. For if none but the first Root could convey *fæderal Holiness*, none of the *Jewish Nation* could be *fæderally Holy*, but only *Isaac*. If *Abraham*, *Isaac*, and *Jacob* be reckon'd the Root, then only the *twelve Patriarchs* were *fæderally Holy*: But this cannot be held; therefore it must follow, that every Generation of *Abraham's* posterity convey'd this Priviledge to their next Descendants. *David*, *Solomon*, *Hezekias*, &c. were no more the Root than *New-Testament* Believers, yet convey'd the same Priviledges to their Off-spring which their Ancestors convey'd to them. It is easy to conceive, that as the Root has Branches, so there are Branches of Branches; and every Branch has some Twigs, or Buds; and tho' all of them derive juice from the first Root, yet every Branch is the next immediate Root to the Twigs upon it. And so they who are

Branches in reference to their Parents, are Roots in respect to their Children. Now since the Seed of *Abraham*, in successive generations, convey'd this Priviledge to their Children, if Believing *Gentiles* are his Seed, they convey the same to theirs; but if *Jews* are his Seed, and so are Branches, and partake of the Fatness of the Olive-tree with him: For it will not be deny'd, that ingrafted Branches receive as much from the Root as the natural Branches do. Hence it will follow, in spite of Error itself, that if *Jewish* Infants were *federally Holy*, so are the Infants of Believing *Gentiles*: For the Covenant is the same; and *Abraham* is the Father of Christians as well as *Jews*. Agreeable hereto I am serv'd,

2. That ' the Text asserts believing *Gentiles* were made partakers of the same Priviledges that *Abraham* and his Seed partook of. *Thou being a wild Olive-tree, wert grafted in among them, and with them partakest of the Root and Fatness of the Olive-tree.* Some of the *Jews* were broken off by unbelief, and in their stead the Believing *Gentiles* were grafted in. Some of the *Jews* embrac'd the Gospel, and so kept their place in the Church, and the Believing *Gentiles* were grafted in among them. Here this one Thing is plain beyond Dispute, *viz.* That the same Priviledges from which the unbelieving *Jews* were broken off, the same were the believing *Gentiles* grafted into: In short, the Grafting in, is just answerable to the Breaking off. Nor could be broken off from true inherent Holiness, nor from Election, nor from the invisible Church;-----The Breaking off was visible, so must the Ingrafture be; the Breaking off was from the visible Church, therefore into it was the Grafting in. The Breaking off reach'd Parents and Children, and so must the Grafting in. If Mr. M's Answer to these Arguments be not very strong, it is not for want of frequent Repetitions, as follows, pag. 50, 53. ' The *Gentiles* were not ingrafted into the *Jewish* Church as it stood under the Law; and the Text don't assert, that the *Jewish* Church-State continued under the Gospel-Dispensation, and Baptism did not initiate Persons into the *Jewish*, but into the Gospel-Church: What runs in his Mind is the *Jewish* national Church; but the *Gentiles* were not grafted into that. Behold the Grounds of that Confidence which he can hardly find Words big enough to express! Are not these like the Words of one who would say something, but knows not what? We will readily grant him, That *Christians* are not grafted into the *Jewish* Church, as it stood under the Law; and what then? Will it follow, that the Grafting in of the *Gentiles*, is not answerable to the Breaking off of the *Jews*? Or, that *Abraham* is no President of our Priviledges, but we must seek for another Father? Will it follow, that the *Gentiles* were not grafted in among the believing *Jews*; nor partook of the Fatness that *Abraham's* Seed partook of? Alas! To what will not Error drive it's Profelytes? How sad and grievous is it, that Men will insist for Words of Scripture,

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deny the strongest Consequences, and yet resist plain Scripture. Can it oppose their Notion? I humbly conceive, Mr. M. gives no Grounds to suspect, that he does not believe the *Jewish* Church was the same in Substance with the *Christian*: For how can he imagine, that his Observations are so much as like an Answer to my Arguments? And in this view also he contradicts the Text now debated, which proves the sameness of the Church under both Testaments; of which I have spoken already. But tho' the *Gentiles* were grafted in among the *Jews*, it will not profit me, because Mr. M. says, 'I have not proven, that the *Jewish* Infants were admitted into the *New-Testament* Church.' 'tis hard to give Light to those who shut their Eyes; I offered in Evidence for this, in pag. 47. 'The Breaking off reach'd Parents and Children, and so must the Grafting in, the believing *Jews* were not broken off, and consequently were continued in the Possession of their former Priviledges, which extended also to their Children: The believing *Gentiles* partake of the Fatness of the same *Olive-Tree*, and consequently their Children are not excluded, &c.' These are clear Arguments, founded on this evident Truth, *That the Grafting in answers to the Breaking off*; it surely it did not suit Mr. M. to see them. And seeing he has not reach'd my main Strength, how reasonless are his confident Assertions, that Infant's Church-membership is an 'Assertion without Proof; not worth any one's Notice or Regard.'

THAT he may entirely banish *fæderal Holiness* from the *New-Testament* Church, or for other Ends known to himself, he observes, that 'The *Jews* stood not by *fæderal Holiness*, as under the Law, but by Faith in CHRIST.' These Words express, and imply the following Assertions, 1st, That the *Jews* under the Law, stood by *fæderal Holiness*. 2d, That they kept their Standing in the Church (such as it was) without Faith in the *Messiah*. These Things make the *Jewish* and *Christian* Churches essentially different; but that is not all, they are directly contradictory to the Scriptures of both Testaments, *Exod. xii. 15. The Man who eats leavened Bread, from the First till the Seventh Day, shall be cut off from Israel, tho' he was fæderally Holy. Cap. xxii. 20. He that Sacrificeth unto any God, save unto the LORD only; shall be utterly destroyed*; yet he was fæderally Holy: See also *Exod. xxiii. 20, 21*. But instead of three, I might quote three Hundred Texts, to prove that the *Jews* stood no more by *fæderal Holiness*, and without Faith in the *Messiah*, than *Christians* do.

In the next Place, he seems desirous to diminish the Esteem of external Ordinances; and queries, 'what Fatness is there in external Priviledges simply consider'd?' *Ans.* Their Hearts have Reason to meditate Terror, who never find *their Souls filled with Marrow and Fatness*, while they wait upon God in the Way of his Ordinances. Shall we say, *David* over did the Matter in so earnestly desiring the Priviledges of God's House, in *Psf. lxxxiv.*

lxxiii. xxvii. and other Places? Or shall we say, that Obedience to GOD's Order is 'A MIGHTY NOTHING? GOD forbid!

MR. M. can see no Good in baptizing Infants, and thinks puzzle me by asking 'What Fatness is there in Baptism for Infants?' *Ans.* As much as there was in Circumcision for the Jews Infants; and the Apostle tells us that was *much every Way*: Altho' they know it not, while Infants, it is enough that they know it afterwards: There was much Grace in CHRIST's washing Peter's Feet, tho' he knew not what it meant at the Time, and must content himself to know it hereafter. *John xiii. 7.* Is it not good for Infants to belong to GOD? And to be claimed of him, as in *Ezek. xvi. 21*? Is it not good for them, that they are prevented with Promises of Mercy, even before they know how to be thankful, or what to be thankful for? Is it not good, to have such powerful Motives, and peculiar Engagements, to forsake Sin? *The LORD had a Delight in your Fathers,---and he chose (You) their Seed---Therefore circumcise the Fore-skin of your Hearts, Deut. x. 15, 16.* Is it not good for them, to have the Watch, and Care of the Church, to which they have no Right, if they are without? Is it not good that GOD should manifest the Riches of his Grace, and get Glory to his Name? And will it not stir up pious Souls to bless him, when they consider, that they were cast upon him from the Womb; and he was their GOD from their Mother's Belly? *Pl. xxii. 10.* And is it not as Marrow and Fatness to pious Parents to have some comfortable Hope of their Children's Salvation? This they cannot have, \*if their Children be out of the Covenant, and no Promise for them; but such Promises rejoice their Hearts, and make them wonder at the Riches of Grace to themselves, and their Seed: Thus *Abraham*, having heard the Covenant to him, and his Seed after him, *fell down upon his Face*, and prostrate, adored GOD: Yea, how often do we hear the Saints praise GOD for his Mercy to their Posterity? And how often do Children encourage their Faith in Prayer from GOD's Covenant with their Fathers? As *Exod. xxxii. 13. Deut. ix. 27. Psa. lxxxix. 49.* I may just add, that the Parents are under more sweet and peculiar Engagements to bring up their Children for GOD, because they belong to him. I might say much more, but these Considerations may suffice to shew, that there is much Profit, every Way, of Infant-Baptism, as well as of Infant-Circumcision.

AFTER Mr. M. has finished his Answer to me, he begins to tell us the Apostle's Scope, and says, 'It is to shew the special Benefits Believers, Jews, and Gentiles do enjoy under the Gospel:' Whereas 'tis plain, that his Scope is, to shew the after-calling of the Jews, and prevent the Gentiles from insulting, and security. Another of Mr. M's Conclusions, is, 'That the New-Testament Church is made up of professing Believers only:' This may be call'd his General Conclusion, which he collects on every Occasion, and on no Occasion at all; and 'tis a very strange one from a Text that proves the sameness of the Church under both

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Testaments, and consequently, that the one was no more made up of professing Believers only, than the other.

THE third Scripture I advanced is 1 Cor. vii. 14. *For the unbelieving Husband is sanctified by the Wife; and the unbelieving Wife is sanctified by the Husband; else were your Children unclean, but now they are Holy.* Here I observed, 'That Unclean is the usual Scripture Character of those, who live without the Pale of the visible Church; which is plain from *Acts* x. 14, 15. and many other Places, especially in the *Old-Testament*; and they who are Church-Members are called *Holy*.' For Brevity's sake I omitted a more particular Discussion of the Terms before; but it seems needful to be more full; I therefore add, that the Word *Holy*, in Scripture, always denotes the Separation of a Person, or Thing, to God. Hence is the well known Maxim, *Omnis Sanctum, est Deo Sanctum*: Whatever is Holy, is Holy to God. Now Persons or Things are holy, or separated to God, either immediately or secondarily: Believers and their Seed are immediately separated to him. And when something is separated for a Person's Use, who is himself separated to God, and will use it for him, and sanctify the Fruit of it to him; such a Thing is separated to God in a secondary Way. So our Meat, and Drink, and common Enjoyments are sanctify'd to us, because we are to use them all to the Glory of God: And in this Sense, the unbelieving Husband or Wife, is sanctified to the Believer, who is holy to God, and will use the other for his Glory: So the Temple with its Utenils, was holy because used in his Service. Now since *Holy* and *Sanctified* are constantly taken in this Sense in Scripture, we rightly demand some very convincing Reason, why they should here be understood otherwise: But as no solid Reason can be given for this, we rightly argue;---since *Holy* always means a Separation to God, and Believer's Infants are holy, they are therefore to be esteemed as Members of his Church, for out of it nothing is holy. And how can we think, that God has given up his Right in his People's Offspring? He used formerly to call them *his Children*, *Ezek.* xvi. 21. And is he less merciful and kind than he was? Or less sovereign? No, no.

MR. M. without denying, much less refuting, my Explication of the Words, proceeds to oppose my Argument from them, and tells us what was probably the rise of the *Corinthian's* Scruple, *viz.* 'From the Consideration of God's former Appointment among the *Jews*, they thought themselves polluted by dwelling with *Infidels*; and so their Question was "Whether their Marriage was not dissolv'd upon one's embracing *Christianity*, and "so their Cohabitation unlawful; and their Children begotten "since their diversity in Religion, Bastards." The Unbeliever is sanctified by the Believer, *i. e.* says he, 'made lawful, the Marriage is not disannull'd, your Children holy, *i. e.* born in lawful Wedlock, or Legitimate.' Here observe, that Mr. M. grants their Marriage was lawful, while both were *Infidels*, and if



so, how can it be properly said, that one of them being a Believer makes it lawful? For if Marriage is lawful, between Unbelievers, and if sanctified signifies to make lawful, it will certainly follow, that the unbelieving Wife is sanctified by the unbelieving Husband, as well as by the believing; which is directly opposite to the Apostle's Scope in this Place: And not only so, but opposite to the Usage of Scripture; for nothing is ever said in Scripture to be sanctified to, or by, an Unbeliever; but on the contrary, it is said, *To the defiled and unbelieving is nothing pure.* Tit. ii. 15. therefore we may not say a Wife or Husband is sanctified to them. It must be own'd, that Eating, Drinking, Marriage, &c. are lawful to Infidels, but how unlike a Divine, or a Christian would he speak, who would say these are sanctified to them? To sanctify in Scripture, always means something more and greater than to make lawful; for it is plain, that a Thing must be lawful before it can be sanctified: It would not consist with the divine Perfections to sanctify any unlawful, or sinful Enjoyment; if, then, it must be lawful before it be sanctified, to sanctify cannot mean only to make lawful. I might add more, but there is no Necessity till these are answered.

MR. M. has not pretended to refute any thing I said against their Construction, save only, that it follows, if their Sense of the Text be admitted, 'that the Children of all unbelievers are Bastards.' He answers by owning, 'That Marriage is lawful, and honourable in them, but says, the Cases are not parallel, because the Question was, whether it was lawful for a Believer and Unbeliever to dwell together as Husband and Wife.' *Ans.* It is plain, that the Apostle puts the Advantage on the Believer's Side; for what makes the Children holy is, that the Unbeliever is sanctified by the Believer. Now, if one Party being a Believer is what makes the Children legitimate, it will unavoidably follow, that if both Parties are Unbelievers, their Children are Bastards; for only the Believer makes the Co-habitation lawful, and the Children holy: Methinks, such absurd Consequences should persuade Mr. M. to reject his favourite Gloss and Principle.

No doubt he will urge, that I stated the Question the same Way myself; but I must tell him he has perverted my Sense, in quoting only one Branch of the Paragraph: My Words are these, 'It would follow (if our Opponent's Gloss be true) that the Apostle mistook the Question, which was not, whether the Children of a Believer and Unbeliever, lawfully married, were Bastards; but whether the Believer might lawfully dwell with the Unbeliever, as Husband and Wife.' The Words shew, that I did not understand *lawful* in Opposition to *Fornication*, but to *Irreligion* and *Impiety*; i. e. they did not question whether their living together was *Fornication*, but whether it was *Wicked* and *Irreligious*; and tho' Fornication be Wickedness, yet all Wickedness is not Fornication: They might doubt, whether continuance in such unequal Yoke was for the Glory of God, but could not

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doubt, whether they were really yoked. If they questioned, whether their living in a Married State was Fornication, and the Children begotten in that State Bastards; then I will assert they were mad, and had not the Exercise of Reason; but if they knew that their Children were not Bastards, they must also have known that their Co-habitation was not Adultery; tho' they might doubt whether it might be sanctified. If a sober *Christian* married a *Pagan*, I might say he sinn'd in so doing, but not that he is guilty of Fornication: In short if our Opponent's Gloss be true, the Apostle don't resolve their Scruple, they queried whether their continued Cohabitation was sinful, he answers, it is not Fornication; but they might urge, tho' it be not Fornication, may it not be irreligious and displeasing to God? May it not provoke him to withhold his Blessing from us? And shall not our Children be reckoned unclean, and excluded from the Church? Can we expect the Priviledges of those who are married to Believers? Mr. M's. Gloss affords no Answer to these Queries, but the Apostle's Words answer them fully. Hence he may see, that his Reasonings from my supposed Concession are all cut off, *viz.* 'Seeing it was lawful for such to dwell together as Husband and Wife, what can follow, but that the Children are legitimate? And if unlawful, what could follow, but that their Children are Bastards?' *Ans.* If their Cohabitation was not only lawful, but sanctified, then it will follow, that their Children were not only legitimate, but holy, in the Scripture Sense of the Word: But if it was only unlawful, as being irreligious, and not as fornicatory, then it will follow, not that their Children were Bastards, but that they were not holy.

MR. M. queries "Why I say the Word here, is the same the Apostles use in their Epistles to the Churches, seeing those Epistles were not sent to Infants." *Ans.* The Churches are called holy, and Infants are called holy, therefore Infants are Church-Members: but with him this is 'vain and absurd; for, *says he*, are Infants said to be called of God? Is their Faith, Love, Patience, Hope, and Gospel-Obedience manifest and commended?" *Ans.* No; nor were the Infants in *Abraham's* Family said to be justified by Works, nor to command their Households after them to serve the LORD, therefore they were not holy to God, nor Members of his Church; this Argument is as good as Mr. M's. Does he not prove, by the above Queries, how well he understands what *fæderal Holiness* is? It must either be that he cannot, or will not know it.

BUT he can, and will, give us hard Names, and say, 'Tis impertinent to ask, why the Apostle may not be said to write to those in *Rome*, &c. who were not Bastards, as to understand holy to be legitimate in this Place: The Cases he thinks are different, and tho' he understands holy to be legitimate here, it will not follow, that he must so understand it every where.' *Ans.* This Word *Holy* is used several hundred Times in Scripture, in our

Sense,

Sense, and no where besides is used to signify legitimate; therefore Mr. M. should give very weighty Reasons why it must be taken here; but this he has not done, nor yet refuted my Arguments against his Sense of it: His Words on another Occasion, may be retorted, with suitable Variation, viz. to give this Word Signification here, different from what it has any where else in Scripture, is very weak, or worse: For me, I chuse to take the Word in the Holy Spirit's Sense, not in Mr. Morgan's. According to him, we may call the Generality of the Pagans an holy People; for it may be presumed the greater Part of them are begotten in lawful Wedlock; yet to speak so is contrary to the whole Scripture: Nay, such a Sense cannot obtain among Mankind; among any, it would be among the *Anabaptists*; but should Mr. M. write a Letter to a Congregation of them, and tell them, they were generally holy; would they at all imagine, that he only told them they were not Bastards? I believe not; if he think otherwise, let him make the Experiment: Upon the whole, we may see that *Anabaptism* evidently depends upon the Perversion of Scripture, and Contradiction to common Sense. After all, they will profess to stand to plain Scripture Testimony, and assert that we advance no Scripture to prove our Principle, and who can hinder them?

THE last Scripture I advanced is *Mark x. 13; 14.* And they brought young Children to him, that he should touch them, and his Disciples rebuked those that brought them: But when JESUS saw it, he was much displeased, and said unto them, suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of Heaven. And, ver. 16. He took them up in his Arms, put his Hands upon them, and blessed them: Whereon I observed, 'That these Children were Infants:—That their Parents were believers in CHRIST; for who but Believers would have expected a Blessing from him?' None of these Mr. M. denies, I next observed, that 'the Disciples had wrong Notions of Children's Privileges, while they forbid them to be brought to CHRIST.' Coming this Length he stops, and, after some of his usual Assertions, says, that 'I observe several Particulars from this Place, but seem to be at a great Loss on which of them to fix.' Well, be that as it will, I now fix on this, that Mr. M. is at a great Loss what to say; otherwise he had not said this. I shall tell him what I fixed on, and because I cannot do it plainer than before, I will give him the same Words, *Char. Plea*, pag. 52, 53. 'Suffer little Children to come unto me and forbid them not; and the Reason he gives is such as will hold good at this Day as well as that, in respect of all Children of Christian Parents as well as those; for of such is the Kingdom of Heaven: Now whether we understand by the Kingdom of Heaven, the Kingdom of Grace, or the Kingdom of Glory, it makes all one to our present Purpose; for visibly to belong to the Kingdom of Glory, is nothing more than to be a visible Member of the Kingdom of Grace: So then our LORD's own Words do

shew,



that he would have Believer's Infants to be received as members of the visible Church.' Are not these Words plain enough? But there is little Hope that Mr. M. will see them now, or than before. He is still looking for my Grounds and Reasons where they are not; and wisely overlooks, or mistakes them where they are: He has not thought it prudent to attempt an Answer to the above quoted Words, tho' they contain my only Argument from the Text; yet asserts, that he has refuted me: But need not wonder at that, after so long Acquaintance with the

He says, 'one while I tell them, the Disciples forbade the Children to be brought to CHRIST, as the *Anabaptists* now do, intimating, says he, that these Children were brought to CHRIST with a Design to have them baptiz'd.' Well, Mr. M. one while says I intimate this; but another while he seems conscious that I do not; when in pag. 59. he says, 'No such Thing is mentioned in the Text, nor urg'd from it by our Opponent.' Not urg'd by me, how do I intimate it? I hope he will not say that here he got into an Inconsistency himself; and perhaps thro' a studiousness to find me in one; however he proceeds thus, 'But a little while after he says, the *Anabaptists* cannot prove, that these Children were not baptiz'd by John the Baptist before; and if they were, then sure they were not brought to CHRIST with any view to have them baptiz'd, unless the Parents---would have them twice baptized.' Thus having put a gloss on my Words, contrary to the Words themselves; and because he and I are not agreed, it must follow, that I am not agreed with myself; but it's one of Mr M's. Consequences: Yet on such a Foundation he builds his Argument, carries his Point early, concludes confidently, and wonders at my stupidity. Nor does he acquit himself better in saying, 'If the Disciples forbade them to come to CHRIST for imposition of Hands, the *Baptists* can't at all be charged with forbidding Infants to come to CHRIST, since we don't plead, that they have Right to that Ordinance.' A trifling Evasion! For I have no more argued, that the Disciples forbade them to come for imposition of Hands, than that they forbid them to come for Baptism: But the *Anabaptists* must be told, that they are chargeable with forbidding Children to be brought to CHRIST, when they forbid them to be admitted into the Church, and cast them out as unclean. Now tho' Mr. M. might certainly have seen that this was the View in which I charged them with a similar Crime to that of the Disciples, yet he chose to mistake me, and devise several other fictitious Charges, that he might more easily elude the real one, and hide it from the Reader.

With the same Truth he says I argue thus, 'CHRIST laid his Hands on these Children as baptized Persons; therefore Infants are to be baptiz'd.' This Conduct may suit Mr. M's Cause, but I heartily bless myself from such a Cause, as not only drives

one in Defence of it, to the manifold Perverſion of Scripture; but alſo to the ſhameleſs Falsifying of his Opponent's Arguments, and endeavouring to impoſe on common Senſe. I deny there any ſuch Argument as the aboveſaid, in all my Book; and Mr. M. is obliged to ſhew it, or elſe lie under the Scandal of bad Conduct, to ſay no worſe. I ſaid, that CHRIST's laying Hands on theſe Children made it ſeem the more probable that they were baptiz'd before by *John*; but nothing farther from me than to foot my Argument for Infant-Baptiſm hereon. I ſaid the *Anabaptiſts* could not prove the contrary, Mr. M. obſerved that 'they are ſtill ſet on to prove a *Negative*.' But ſure, one is not ſtill: Had I affirm'd that *John* did baptize theſe Children I would have been obliged to prove it; but I only mentioned it as a Probability. Well, Mr. M. undertakes for the *Negative*; nor need we doubt but it is clear and evident to him; yet, I think, on very ſlender Grounds, as might eaſily be ſhewn, were it worth while to diſpute this Point with him: For ſince he goes upon proving *Negatives*, he ſhould have proven as many as would have ſerved his turn; and ſo ſhewn that the Diſciple's Conduct was not criminal; but if even he could prove the *Negative*, it would not in the leaſt hurt my Cauſe, for I ſaid enough to answer the Query, when I obſerved, that CHRIST baptiz'd none of any Age, and only added the other *ex abundanti*: I laid not the Streſs of my Argument upon it, only propos'd it as probable; but he, without Truth, ſays I affirm it, and argue from it; and ſo his Confidence is ſtrengthened.

He need not urge Biſhop *Taylor*'s Judgement, for I am taught not to call any Man, *Maſter*, if the Caſe depends on Argument. But if it depended on Authorities, Mr. M. may know, he could eaſily overmatch in them: And in Oppoſition to the Biſhop I ſay it is a good Argument, CHRIST bleſſed them, therefore there is Hope of their Salvation; he bleſſed them, becauſe the Kingdom of Heaven belongs to them; therefore they are Members of the viſible Church.

His Reasonings about impoſition of Hands I ſhall not trouble myſelf with at preſent, as being impertinent to our Buſineſs, otherwiſe it were eaſy to ſhew their Vanity: In particular, what can be more unſcriptural than his Obſervation, 'That the Scripture Account of impoſition of Hands don't well ſuit with laying on of Hands on Officers in the Church?' Let ſober Chriſtians judge, whether ſuch Poſitions are more to be lamented, condemn'd, or ſoberly reaſon'd againſt.

He gives up the Point that has been ſo long maintain'd by the *Anabaptiſts*, viz. 'That theſe Children were only propos'd as Emblems of Humility, &c.' and is ſo far from owning, that they hold it, as to charge the Imputation of it on them, as a Fiction either of Mr. *Sydenham*'s, *Flavel*'s or my ſelf: Surely, when Mr. M. can put on Face enough to call this our Fiction, he don't deſign to be ſetter'd with *Shame* or *Modesty*; for the World knows

has been their great Argument from the Place against us, and  
 then that is given up, they have none at all.  
 But if he don't hold with this Gloss, he says, some learned  
*Sebaptists* do; and quotes the Assembly's *Annotations*, which say,  
 Of such is the Kingdom of Heaven, *q. d.* you have no Reason  
 to blame them for bringing Children to me, for they may be  
 such as have Right to the Kingdom of Heaven, as well as those  
 of riper Years; and unless ye be like them, ye shall never come  
 there. And does this prove, that they held these Children were  
 propos'd as Emblems of Humility? I think not: But why should  
 Mr. M. bring Authorities for a Point which he does not maintain,  
 unless he was desirous it should be thought true?  
 In pag. 62. he observes, 'That CHRIST did not say, suffer  
 the Children of believing Parents to come, but only the little  
 Children;' but must we not unavoidably understand, that only the  
 children of such are intended? He answers, 'Mr. F. can never  
 shew that CHRIST the Saviour acts with that Partiality, and nar-  
 rowness of Spirit, as he is pleased to write; even to admit the  
 Infants of Church-Members, and reject those of Non-Members.'  
 And in pag. 69. he puts the Infants of *Pagans* and Believers on a  
 par, and in other Places he speaks to the same Purpose. And is  
 it necessary to prove to Mr. M. that the Promises are all to Be-  
 lievers and their Seed? Is he a Teacher in the *Christian Church*,  
 and has yet to learn, that there are no Promises in the *Bible* to  
 Infidels, and their Seed, while such? Methinks, even an *Anabap-  
 tist* will own the Assertions, if he will not sacrifice Reason to  
 Passion and Party: He is not fit to be disputed with as a Christian,  
 who will deny that the Promises of Salvation are restricted to the  
 Church. Is it not the *Body* CHRIST is the Saviour of, *Eph. v.*  
*3*? And his People *whom he saves from their Sins*, *Matt. i.*  
*11*? To whom does he give *eternal Life*, but to his *Sheep*, *Joh.*  
*10. 28*? Is it not the *Church he purchas'd with his own Blood*,  
*Acts. xx. 28*? Is it not the *Church he washes, sanctifies, and will*  
*present without Spot or Wrinkle*, *Eph. v. 26, 27*? I might quote  
 an hundred Texts more to the same Purpose were it necessary:  
 Nor need I again repeat the many Scriptures I quoted to prove,  
 that the Seed of Believers are still joined in the same Promise  
 with their Parents, when they are mentioned at all: But I know  
 of no such Promises to Unbelievers and their Seed, while such;  
 nor to any who are out of the Church. Mr. M. may call it  
 Partiality, and narrowness of Spirit; (I tremble to say it) for  
 the same Reason he may call it Partiality---if CHRIST the Sa-  
 viour does not save all Mankind, or, gives not his Gospel to  
 all the World. It was then, Partiality, and narrowness of Spirit  
 to make *Israel* his peculiar People, while he pass'd by many Na-  
 tions greater than they. Alas! What horrendous Precipices are  
 in the Ways of Error! And what a lamentable Cause is it that  
 requires such Defences! What shocking and desparate Things  
 will some Persons say in defence of a Party-Principle!



IN the next Place, he urges that 'CHRIST gave no Order to baptize these Children; nor inform'd us that they were Subjects of any Gospel-Ordinance.' *Ans.* He gave Orders to treat them as Members of His Church; for of such is the Kingdom of Heaven. And if Church-Members be the Subjects of Ordinances, he has given us Information that they were Subjects, when he laid his Hands on them and blessed them: And if he administer'd such Ordinances to them, shall we say that is no Information? Is Mr. M. so devoted to Words of Scripture, as not to take the Actions of CHRIST for Proof without them?

HE next quotes a Paragraph from the Apology of *New-Brunswick Presbytery* against making new religious Laws,---just as that were the Dispute between us, whether it be right to make new Laws in the Church: In the mean Time, does he not know that we, at least, pretend to warrant our Practice from CHRIST's own Laws already made? How ridiculous is it, thus to beg the Question, and triumph? Any Man of Sense would be ashamed to do so: He is so big with Confidence, as to tell us very often that CHRIST has given us no Law for Infant-Baptism; yet he has not offer'd one Reason against the Argument I fix'd on from this Text: Yea, so far from it, that he pretended not to know what I fixed on; and have we not by this Time a sufficient Specimen of his Confidence, what sort it is? It seems design'd to supply the Want of Argument; for he is most positive usually when he has least to say by way of Reasoning. He can not tell us, our Arguments against him, 'disappear like a Bubble on the Waters or smoke in the Air.' Yes, doubtless, when an Argument is offered against them!

WHAT follows is a Censure on my Memory; in saying 'Baptism is an initiating Ordinance, whereby Persons are received into the Church.' And again 'that Church-Members ought to be baptiz'd.' But where my Inconsistency herein is, I know not. I affirm them both together; Believer's Infants, or adult Professors, are virtually Church-Members before Baptism, as a King is a King, when proclaimed, before his Coronation; yet his Coronation is justly counted a solemn Inauguration to his Kingdom and actual Investiture with Dominion. Mr. M. desires me to prove 'That Persons are visible Members before they are baptiz'd.' And in pag. 77. he says it was CHRIST's Practice, 'to make Disciples first, before they were baptiz'd, *John iv. 1.*' And if Disciples, they were Church-Members, at least virtually. I hope he will take this for Proof.

MR. M. is astonish'd that I should say, an unbiass'd and judicious Mind may find sufficient Satisfaction in the Scriptures I quoted, tho' the Name of *Baptism* is not in them, and it seems incredible, that I can wish for no clearer Evidence to convince me; but to a judicious Mind it will be easy to conceive, that I can find Satisfaction where one of Mr. M's. Principles cannot. For I take the Sense and Meaning of Scripture to be God's Word

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and not the Letters and Syllables without the Consequence, and result of them, in their Connexion.

It is somewhat strange that Mr. M. should intimate, "That we carry on the Business by masterly Assertions; that we surprize and perplex poor People, without giving them any clear Grounds to quiet their Conscience: We only stunn them with great swelling Words of Vanity; terrify, and fetter them by human Inventions, supported by artful Insinuations, detestable Methods; the very Methods the *Papists* have used to keep the Ignorant in their Interest: This *Romish* Artillery is by us marshall'd against an Ordinance of JESUS CHRIST." These passionate Invectives are Mr. M.'s strongest Arguments against the forementioned ingenious Dialogue: And are they not a powerful Refutation; and give mighty solid Ground to quiet a doubting Conscience? Or rather, are not such proofless Assertions and false Defamations, more like *Rome's* Artillery than what he can shew in us? The Author of the Dialogue argued, that 'He who rejects his Infant-Baptism as nullity, rejects all the Ordinances he has been priviledged with; casts Contempt on the Head of the Church, as having for so long a Time deserted all the Churches on Earth; and left them without a Ministry, without Ordinances, and without the appointed Means of Salvation; for so the Case must be, if Infant-Baptism is not right,' &c. This Mr. M. says, is *Rome's* Artillery, and tells us, the Practice of the Church is not to be reason'd from, 'when the Man of Sin was either ascending to, or sitting in the Temple of GOD:' But what then? The Man of Sin is now sitting in the Temple of GOD, and will it follow, that GOD has no true Church in the World? Or, will it follow from the Man of Sin's ascending, &c. that CHRIST deserted his Church for many hundred Years? It cannot be. A little after Mr. M. challenges any to prove, 'That rejecting Infant-Baptism is attended with all these frightful Consequences.' Frightful Consequences! Did he not tell us they were *Rome's* Artillery; and shall a *Protestant* be frightened by that? Let it not be said. However, if he wants Proof, that the aforesaid Consequences follow, after reading the Dialogue, I judge him incapable of receiving ANY; for it is evident they do follow, and must we have Light to see the Sun? But suppose it were not evident, yet since they are charged upon his Principle, it was his Business to clear it of them, which he has not done: In short, his Reasonings against the Dialogue need no Satyre to expose them: Reasoning did I say? They are only hard Words.

My fourth Assertion was, *That Infants are capable Subjects of Baptism*; which I endeavoured to prove, by shewing that they are capable of the Things signified by it; these are 'the solemn Dedication of the baptized Persons to GOD, and their Obligation to live to him: Also the Blood of CHRIST, and Influences of the Holy Spirit, and consequently the Covenant of Grace itself.' Two of these Particulars Mr. M. controverts; 1st. That Baptism signifies the Dedication of Persons to GOD. On this he observes, 'That Persons can dedicate none to the LORD by Bap-

tism but themselves; Baptism is a Gospel-Duty, and requires Faith in the Subject; Infants cannot act Faith, therefore they cannot be dedicated to God by Baptism.' That Persons can dedicate none but themselves to God, is contrary both to Scripture and Reason: But it is not my present Business to insist on this: That Baptism requires Faith in Act in every Subject, is a begging the Question in dispute; and if Infants cannot act Faith, it will not follow, that their Parents cannot dedicate them to God in Faith. Circumcision required Faith in the Subject as much as Baptism; for it was a Seal of the Righteousness of Faith, yet Infants were dedicated to God by Circumcision. But tho' I should grant Mr. M. all he here offers, there is not a single Word to prove, that Baptism don't signify the Dedication of the baptized Person to God: Yet he says we differ about this, and offers the above Reasons against it, but how wisely, may be judged.

2d. He denies, that the Blood of CHRIST is signified by Baptism, and gives us a large Quotation from Mr. *Hutchinson*, and he from Mr. *Mede*, in order to disprove it. The learn'd Author argues, that, 'The Scripture no where assigns that Signification to Baptism; nor the antient Fathers of the Church; and that the Influences of the Spirit only are signified by it.' But with all due deference to Mr. *Mede*, the antient Fathers, and *Lutherian* Divines, I affirm the Doctrine to be scriptural, which I prove by the following Arguments, 1st. Remission of Sins is signified by Baptism, *Acts* ii. 38. *Be baptized for the Remission of Sins*: But Remission of Sins is peculiarly by the Blood of CHRIST; therefore his Blood is signified by Baptism. 2d. Baptism signifies the Covenant of Grace; but the Blood of CHRIST is the peculiar Blessing of that Covenant, therefore his Blood is signified by Baptism. 3d. It signifies Union to CHRIST, and Communion in the Benefits of his Sufferings and Death, *Rom.* vi. 3, 4. and *Gal.* iii. 27. *As many of you as have been baptized into CHRIST, have put on CHRIST, &c.* Therefore the Blood of CHRIST is signified by Baptism. 4. There is the same Reason, that the Blood of CHRIST should be signified by it, as that the Influences of the Spirit should; for are we said to be purified, washed, and cleansed, by the Spirit's Influence, and are not the same Things attributed to the Blood of CHRIST, in *Heb.* ix. 14. And *1 Cor.* vi. 11. &c.

THAT Baptism signifies the Spirit's Influence, Mr. M. allows, but says, 'Infants were not intended to be the Subjects of this Ordinance.' Whether they were intended, is not the present Subject; but whether they are capable? 'Tis his Business here to shew their Incapacity, if he would dispute against me; but far from that, he offers not one Argument against what I maintain, yet pretends to be refuting me. Suppose what he has said were true, viz. that the Blood of CHRIST is not signified by Baptism; that Persons can dedicate none to God but themselves; and that Infants were not intended to be the Subjects of this Ordinance:

Yet



et it will not follow, that they are incapable of it; which was the Point to be proven.

But, perhaps, he lays greatest Stress on his first Observation, viz. That a Capacity to receive an Ordinance does not entitle to it, for otherwise, all the Children of Pagans and wicked People, would have equal Right to it with the Children of Believers. And having apply'd my Arguments to the Infants of Pagans, he calls upon me hereby to make appear, that one Infant is more capable of being justified and sanctified than another; To this he requires a direct Answer, and 'won't be put off with shifting the Question.' Truly, he now seems resolv'd to pinch me home: Well, I answer directly, That one Infant is not NATURALLY more capable of those Things than another; and what would he have more? That no Argument can be form'd from the Capacity of some Infants, more than others, to prove their Right to Baptism: I grant him this too very freely; yet I have given up nothing I said: But how can this be? For he says, 'my Argument is taken from the Capacity of Children,' to prove their Right to Baptism. *Ans.* 'Tis a Mistake, but whether an heedless, or willful one, he best knows. The latter I would not insinuate, had I not so plainly shewn the Scope of the Argument in *Char. Plea*, pag. 57. But however clearly the Point be proven, our Opponents are bent upon it, not to suffer little Children to be brought to CHRIST, but to forbid them: And among other Considerations whereby they seek to justify themselves, this is none of the least, viz. That Infants are not capable of this Ordinance; and consequently the Design of it is not answered by making them the Subjects of it: Now to obviate such Objections, I propos'd to prove, Fourthly, That Infants are capable Subjects of Baptism. Is it not here evident, that I intended to obviate Objections from their Incapacity; and not to prove their Title from their Capacity? But tho' my Arguments are untouch'd, Mr. M. is triumphant, and exceeding confident, 'That after all I have said, to baptize Infants, is only setting a Seal to a Blank:' And who can hinder him to say so?

It is easy to manifest the Inconclusiveness of his Reasonings against the Dialogue in this Place; but since that will be substantially done, when I justify my last Assertion, that Baptism succeeds in the Room of Circumcision, I need not enter upon it here.

In pag. 76. he insists, that notwithstanding all I have said to shew the Disparity, 'If Infants are capable, and ought to be admitted to Baptism, they ought also to be admitted to the Lord's Supper.' *Ans.* I have proven that they ought to be admitted to Baptism, and that they are capable of it; if Mr. M. can prove by as good Arguments, that they are capable and ought to be admitted to the Supper, I will allow it; but if this cannot be done, I may consistently admit them to the one, and not the other; and if it had been duly notic'd, I shew'd before, that there is not the same Reason

Reason for both Sacraments. ' The one is an initiating, the other a confirming Seal of the Covenant ; and so Baptism is properly to be administer'd to Infants, and the *Sacrament of the Supper* to Proficients.' The first is instituted for all Disciples, as far as they are Disciples: The Scripture says, *Disciple all Nations baptizing them*; but does not say, Disciple, and give them the *Lord's Supper*: The first is such as Infants are naturally capable of for they can be wash'd as well as grown Persons: The other they are naturally incapable of, *viz. Eating Bread, and Drinking Wine*. In the first, the Persons are passive Recipients, in the other, Agents.—Now since Infants have need of washing and can be wash'd, and can be passive, and can be entered into CHRIST's School, and can be engaged in GOD's Covenant as well as in a Lease, or Bond, among Men: And seeing they naturally cannot be active in *Eating Bread, Drinking Wine, commemorating CHRIST's Death, examining themselves, and discerning the Lord's Body*, it will unavoidably follow, that as there is not the same Reason for both, so ' the same Method I use to prove Infant's Right to Baptism, another cannot use to prove their Right to the *Supper*,' as Mr. M. inconsiderately enough asserts. He also says, that the same Arguments which refute their Right to the *Supper*, will refute their Right to *Baptism*: For, ' are they incapable of the one? So are they of the other.' When he thus asserts the Incapacity of Infants in the Face of unanswerable Arguments, what judicious Person can be influenced thereby? If evident Proof will not determine his Judgement, nor restrain his immoderate, and abusive Confidence, what Need is there for Argument at all? If bold Assertions, in heaps upon heaps, are to determine the Issue, I can assert too; and leave the Proof to the *Postscript*.

He again says, That Infants are excluded from Baptism by the Qualifications of Faith and Repentance, which are required in order thereto; and he supposes my Observation, ' That Self-Examination is required in order to partake of the *Supper*, but not so to receive Baptism,' makes Faith and Repentance to consist without Self-Examination. I grant this would follow, if he could, or had proven, that Baptism is restricted to those only who actually believe and repent, as the *Supper* is to those only who can examine themselves; but this he has not done, therefore he only begs the Question.

Mr. M. comparing the Church to a School, and saying, that ' Infants are capable of being entered in order to learn,' does not, he says, ' reach the Point;' unless I could shew, that CHRIST teaches none out of the Church'. *Ans.* Suppose he does; it will not follow, that Infants are incapable of being entered in order to learn. 'Tis pity Mr. M. had not made his Observation reach the Point; but ' his Way is clear to affirm, that none but Proficients are to be entered into the Church; and that all the Members of the apostolick Churches were taught before they were admitted,

mitted. *Ans.* If Disciples are Church-members, and if Infants are accounted Disciples in the Apostle's Days, it will follow that they were, and still ought to be, Church-members; but Infants are accounted Disciples by the Apostles, and therefore ought to be admitted into CHRIST's School; the Minor is proven from *Mat. xv. 10. Why tempt ye GOD to put a Yoke on the Necks of Disciples:* This Yoke was *Circumcision*. Now who were to be circumcised? No doubt, Infants were design'd; for the *Judaizers* would have People circumcised after the Manner of *Moses*; but the Manner was to circumcise Infants of Church-members, as well as Adult Persons, who became Profelytes after they were grown; therefore Infants were some of those Disciples on whom the Yoke was to be put, and parallel hereto is *Lev. xxv. 41, 42.* where God calls the Children of his People, *his Servants*, as is quite easy to manifest, were it necessary. Now if God calls them Servants, who yet do him no Service, by a Parity of Reason, we may call those Disciples who are not taught; for we may speak of God teaches us, and as he speaks in the Affair: And hence appears how little to the Purpose Mr. M. in pag. 57, &c. enquires for the Fruits and Exercises of grown Disciples in Infants; for he should have observed, That CHRIST's Disciples are 'not all in the same Class; some are learning the most sublime Things, and others are lower: Some are only beginning to learn, and others but enter'd in order to learn.'

In pag. 78. Mr. M. falls foul of the aforesaid ingenious Dialogue, for saying, that 'some Infants are Believers in CHRIST.' Whereon he queries, 'What I make my Distinctions for; of a twofold Being in the Covenant?' For if Infants are Believers; they are savingly in the Covenant, and will all be saved. *Ans.* He treats the Dialogue just as he does my Piece, *i. e.* regards not the Scope of the Argument. But to the Point; Infants can be sanctify'd in the Womb; and of such is the Kingdom of Heaven; therefore they are capable of the Habits of Faith; and this is what we hold: And if we would be puzzled to inform Mr. M. what particular Infants are Believers; and on that Account to be received; he would be as much puzzled to inform us, what particular ones believe not, and are on that Account to be rejected. But he might know; that our baptizing Infants does not depend on our knowing any particular Infant to be a Believer; as I have sufficiently told him already. And when he argues against our baptizing them on account of our knowing their Faith, he argues against what we say not; instead of answering our Arguments. But on Supposition that the Author of the Dialogue meant as Mr. M. says, how does it follow, that I am inconsistent in my Distinction of a twofold Being in the Covenant? Must I needs be inconsistent with myself, because I am so with another Man? I may, by the same Logick, prove Mr. M. to be inconsistent with himself; for he is inconsistent with Mr. Tombs, and Cary, and other Anabaptist Writers in several Things; and thus I form the



Argument. Our Opponents lay the Stress of the Argument on the Repeal of *Abraham's Covenant*, and yet they say, it is not pertinent to argue from it, &c. &c.

AFTER our Author has quoted a Number of Texts from *Mr. Rees*, to prove that Women should partake of the Supper, he promises, that 'if the anonymous Author produce but one quarter Part so much Scripture for Infant-Baptism, he will be of his Opinion.' But he does not promise this, if that Author produce four Times as much for Infant-Baptism, as may easily be done: But still, the Quotations don't prove in express Terms, that Women are to communicate, (which was the Thing demanded) but only by Consequence.

We are, at length, come to my fifth Assertion, viz. *That Baptism succeeds in the Room of Circumcision*. Here I found all my Arguments on Col. ii. 11. 12. *In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of CHRIST, buried with him in Baptism, &c.* I observ'd hereon, that 'the Apostle asserts our Compleatness in CHRIST without Circumcision, or any *Mosaic Ceremonies*; for that Baptism is of the same Use, and substantially signifies the same Things that Circumcision formerly did; both are initiating Ordinances; both point to the Blood of CHRIST, tho' in a different Way; both signify our natural Corruption, and the Necessity of Regeneration; and both are Signs and Seals of the Covenant of Grace.' None of these Things Mr. M. has denied, yet he denies two Things, 1. That Baptism comes in the Room of Circumcision. 2. If it does, yet he says that will not prove, that Infants are to be baptiz'd. I presume it will be reckon'd a Difficulty to dispute with one, who can allow, that Circumcision and Baptism agree in the aforesaid Particulars, and yet denies that the latter succeeds the former: However my Argument from their Agreement, he passes over, and only fixes on my saying, 'that the Apostle's Design is to shew, that Baptism answers to Circumcision and succeeds it, or else his Argument does not refute the *Judaizing Teachers*.' To this he replies, 'If the Case was so, the Apostle could not refute the *Judaizing Teachers*, unless he shew'd, that some Ordinance succeeded each of the other *Mosaic Ceremonies*, to which they were as much attach'd as to Circumcision; for Instance, the Sacrifices, Offerings, &c.' *Ans.* It is remarkable, that while Mr. M. is strongly insinuating, that the Apostle shew'd no Ordinances we have answering to the other *Mosaic Rites*, he should yet tell us, 'the Apostle open'd unto them that CHRIST the Substance being come, there was no more any Use for those Ceremonies, &c.' And is not this as much as to say, we have something answering to these Ceremonies? When the Apostle shew'd we have the Antitype, did he shew us nothing that was come in the Room of the Type? Have we not CHRIST, and *New-Testament Worship*, answering to the Types, and Temple Services, which were only the

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Patterns of heavenly Things? Now since the Apostle opened these Things in *Col. ii. 14, 16, 20, 21.* and in the Epistle to *Hebrews* at large, why should Mr. M. say, the false Teachers could argue, that they had no Ordinances answering to the Sacrifices, &c. once in use? Again; they urg'd Circumcision as obliging to keep the whole Law; and consequently, to shew that it was abolish'd, would, in their Account, prove the Abolition of the whole.

His next Argument is equally, if not more, trifling; and when put into form, will stand thus, *viz.* If Baptism had come in the room of Circumcision, *Paul* and *Barnabas* would have thereby refuted the *Judaizing Teachers* at *Antioch*: But *Paul* and *Barnabas* 'did not once think of such a ready and powerful Way of refuting them;.' Therefore Baptism don't come in the Room of Circumcision. *Ans.* The Scripture tells us that *Paul* and *Barnabas* had much disputing with said Teachers, but does not tell what any one of their Arguments was; but Mr. M. can assure what they were not, if we believe him: He speaks as if he knew, not only all they said, but all they thought. 'They didn't once think of this Way.' And exactly parallel hereto is his next Argument, *viz.* that the Synod at *Jerusalem* 'never once thought of such a ready Way to refute the *Judaizing Teachers*.' We read in *Acts. xv. 7.* That they had much Disputing: And we have some General Conclusions they came to, but not their particular Arguments in the Dispute; nor is it usual in authoritative Decrees to insert Arguments. I might also shew, were it necessary, that the peculiar Point they determined, was not so much the Abolition of Circumcision, as that the *Gentiles* were not to be troubled with it, ver. 17. for to the *Jews* it was yet indulg'd. After all, Mr. M. asserts, 'they made no mention of this in their Debates in the Council.' He is just as positive of what is not knowable, as of what is. The Point is clear and evident to him whether it be written or not: And how firmly he stands to the scriptures let others judge. 'There's no colour of Reason to support, that *Paul* here asserts Baptism to come in the Room of Circumcision, when he himself was present in the Council where no such Thing was concluded.' So then the Argument will stand thus, *viz.* The Council did not conclude that Baptism came in the room of Circumcision; *Paul* was in the Council, therefore it is unreasonable to imagine, that *Paul* asserts that Matter here. Or take it thus, it is not asserted in *Acts xv.* therefore it is absurd to suppose, that it's asserted in *Col. ii.* a famous Argument! Hereby one may prove any Thing, *e. g.* Justification by Faith is not asserted in *Gen. i. 1.* therefore there is no colour of Reason to support, that it is asserted in *Rom. 4 Chap.* See how constantly they run into Absurdities who reason against the Truth. Well, Mr. M. denies that Baptism or any equivalent Ordinance, succeeds in the room of Circumcision, his Grounds for which we have seen; let us now suppose him engag'd in the Dispute with the

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*Judaizers*; He says Circumcision is abolish'd; they query, if we have we any Ordinance of Initiation? If he answers no, they have Ground left them on which to urge the Necessity of Circumcision, for God has seen it meet to appoint an Ordinance for that End, and there is the same Reason for it now as formerly: If he answers Yes, their Argument for Circumcision from it's being an initiating Ordinance is answer'd; but then he gives up the Point that Baptism comes in the room of Circumcision. For if Circumcision was an initiating Ordinance, and Baptism an initiating Ordinance, the former abolish'd, the latter instituted, and continued; we must say the latter succeeds the former, or else that an initiating Ordinance is not an initiating Ordinance; for whatever difference there is between Baptism and Circumcision, they are allow'd to agree in this, that both are Ordinances of Initiation. I might also shew that the *Judaizers* could make their Argument strong for the Continuance of Circumcision, from it's being a Seal of God's Covenant, if no other external Seal be appointed instead of it; but for sake of Brevity I pass it, and shall proceed to prove from the Scripture now under Debate, that Baptism is asserted to come in the room of Circumcision.

THE Connexion of the Words is thus, *Ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of CHRIST*---being buried with him in Baptism; for *Syntaphentes*, a Participle of the first Aorist, refers directly to the same Persons who are said to be circumcised; and so the Words will run thus, being buried with CHRIST in Baptism, ye are therein circumcised with the Circumcision of CHRIST. If this Connexion cannot be broken, then the Apostle asserts, that they were in effect circumcised because baptized: As if he had said, 'ye need not be anxious about Circumcision, since ye not only have the inward Efficacy of it, but also another Ordinance, *viz.* Baptism, which is of the same Use, and signifies the same Things as Circumcision.' The Apostle here asserts the Identity of Circumcision and Baptism, or else it is unintelligible to tell the same Persons, that they are circumcised, being buried with CHRIST in Baptism: On this Reasoning I laid the main Stress of the Argument, but Mr. M. pass'd it over, and seems to have thought my chief Argument was taken from the Refutation of the false Teachers, whereas that was only additional; yet of sufficient Force, as we have seen.

HE says, by the Circumcision of CHRIST, 'the Apostle means the Renovation of the Soul, by the Spirit's Operation mortifying Sin, &c. and not Baptism.' *Ans.* The Apostle mentions Circumcision without Hands, and the Circumcision of CHRIST also; and says that being buried in Baptism, they are circumcised with the Circumcision of CHRIST; it is further plain, that the Sign is here put for the Thing signified; but he says, this will do me no Service, nor him any Hurt; Be it so: But will it not shew that my Exposition is not chargeable with the Absurdities he

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entions, viz. 'That Baptism is absolutely necessary in order to salvation, and takes away Sin?' And was it Wisdom to cast these reflections on me, when they must fall upon his own Scheme, unless he own, that the Thing signified is here expressed by the sign?

In pag 87. he observes, 'That Infants are no ways capable of Baptism as they were of Circumcision, because that left a Sign in the Flesh, but Baptism does not.' This Argument *Socinus* urg'd long ago; but can a Man who exercises Reason, be persuaded, that Infants are more capable to be cut with a Knife, than wash'd with Water? Or may he not rather be persuaded, that the Cause is desperate which must be supported by such lamentable Shifts? Mr. M. may shew several circumstantial Differences between Baptism and Circumcision; and so he may between the Passover and the Supper; but how unreasonable would it be to argue, therefore that the Supper does not succeed in the room of the Passover? And in the present Case, all the Differences he can muster up, only amount to this, viz. Baptism is not Circumcision, nor is Circumcision Baptism

BUT if proving Baptism to come in the room of Circumcision does not prove Infant-Baptism, all our Arguments are lost on this Head hitherto. I judge it is a clear Argument, Infants were circumcised; Baptism comes in the room of Circumcision, therefore Infants are to be baptized Mr. M. says, 'this Consequence is to be rejected, because it is not confirmed with *thus saith the Lord*.' But if it be a just Consequence from his Word, he surely says it, as I have before proven; and Mr. M. should have shewn that the Consequence is not just, or yield the Argument, and own that Truth can overcome him: He often puts us in Mind, that 'two distinct Ordinances in two distinct Administrations, cannot be supposed to depend on the same Institution,' His Words are equivocal: If he mean distinct as to the Mode of Administration, his Argument is plainly false; for the Mode may be distinct, and yet the Reason and Nature of the Ordinance be substantially the same: If he mean distinct in their Nature, Use and End, he is obliged to answer my Arguments proving their Sameness in these Respects; which he has not done. Baptism is not more holy than Circumcision was, it can seal no greater Blessing than Circumcision did, viz. the Righteousness of Faith; it can signify no greater inward Holiness, but it is for the same Use, and of the same Significancy,—therefore it depends on the same Institution, and is to be administer'd to the same Subjects in kind, that Circumcision was administer'd to.

MR. M. observes from Mr. *Hutchinson*, 'That the Countermand to circumcise Infants is a consequential Countermand to baptize them.' But this he lays no Weight on, but as 'an Argument *ad hominem*.' I confess he has other sort of Logick than I, who can see this to be an Argument *ad hominem*, unless he could also prove,

prove, that we own'd Infant's Church-membership to be abolish'd with Circumcision; but this we never did.

HAVING finish'd the Arguments I propos'd, I mention'd the principal Objections of our Opponents, in order to solve them; viz. 'That we always find Faith and Repentance required in order to Baptism; and those who were admitted to the Ordinance were obliged to profess the same, and confess their Sins, &c. *Char. Plea*, pag. 64.' Mr. M. has more than once urg'd my Repetition of this Objection, as a Concession in their favour; and who knows but in his next Answer he will prove that I have yielded the Cause, from my repeating his Assertion in this?

IN answer to their Argument, that profession of Faith and Repentance, is always required in order to Baptism, I observ'd,

1. 'THAT our Opponents must own, these Scriptures which they so much urge, are address'd only to grown Persons, and not to Infants.' This Mr. M. owns; and 'wonders what it is that blinds these Men's Eyes, to think Infant-Baptism right, when themselves cannot find any such Baptism in the Word of God. And it's a Ceremony confess'd by ourselves to have no Foundation in the Word of God.' And this is follow'd with redoubled Assertions, that Infants are excluded; which is repeated even to nauseousness. The Observation I premis'd in order to form an Argument; but Mr. M. seems to mistake it for a full Argument by itself. I observ'd,

2. 'THAT said Scriptures were address'd to such grown Persons as were not Christians before, but either *Jews* or *Pagans*. It would be much to our Opponent's Purpose, if they could find such Addressees to the grown Children of baptized Christians. However Mr. M. is quite at a Loss to imagine what I would gain by this Observation; whereas had he look'd before him he might readily have known. But know or not, he has something to say to it, and that is, that *Abraham's* Covenant was not a pure Covenant of Grace, as we plead; for why? the wicked *Scribes* and *Pharisees* were in it, who were not in the Covenant of Grace; And truly he don't understand such a being in the Covenant of Grace; and to assert such Notions only serves to fasten People in destructive Delusions.' Is not all this the Consequence of his not understanding, what Use I could make of my Distinction of a twofold being in the Covenant? And what is it to the present Purpose; unless he was desirous to make the Reader forget the Argument? I cannot but wish I had an Opponent, if I must have one, who has a small Measure of Candour and Judgment.—— I observ'd,

3. 'THAT there is a wide Difference between gathering and forming a Church from among those who are ignorant of Christianity, and a Church already gather'd and form'd; for in proselyting *Jews* or *Pagans*, they must of necessity be taught before they can either profess Faith, or be admitted to Baptism; but

but it will not follow, that none can be admitted to Baptism in a Church already constituted.' Mr. M. asserts, that Infants can no more be baptized than *Jews* or *Pagans*, because they are as ignorant of Christianity: But he might as well say, we know, we baptize Infants on account of their visible Interest in the Covenant, and not on account of their Knowledge: What he says of Church-Members is only a begging the Question; he should prove that Infants are excluded, by express Scripture, or necessary Consequence. The *Jewish Church*, is 'a select Number of circumcised Believers, incorporated together, professing Subjection to CHRIST, and Union to him by his Spirit, walking together by mutual consent, &c' as much as the *Christian Church* is—of baptized Believers: But what is all this to the foregoing Observation? Will it prove, that none un-*believers* can be admitted to Baptism in a Church already constituted; because *Pagans* must be taught before they be baptized? Nothing less; but we must take things as we find them. —

4. 'THAT there is a Difference between the first Institution of an Ordinance, and the continued Administration of it afterwards. For Parents, or grown Persons, must first be the Subjects of a new Institution, and not Infants; but it will not follow, because Parents must first be the Subjects, therefore Children must not afterwards be admitted at all; yea, such a Consequence is quite ridiculous.' Now, tho' these Words are plain enough, yet Mr. M. warmly queries, 'What is ridiculous? To follow the first Institution of an Ordinance, or leave that, and follow Men's Administration of it afterwards, different from the first Institution?' I just now told him, 'tis a ridiculous Consequence, *viz.* Parents must first be Subjects, therefore their Children are excluded; for if this were a just Argument, it would have excluded *Abraham's Children*, because he was circumcised when old. To which he answers, that 'tis impertinent, because Circumcision of Infants was commanded; but, says he, 'don't Mr. F. well know, that he can't find any Institution for Infant-Baptism.' *Ans* I cannot well know this, and the contrary too; but what is this to the Argument? Mr. M. should have known, that I am not looking for an Institution of Infant-Baptism here; that I have shewn already; and I am now endeavouring to shew, that his Arguments do not overthrow it: Be it suppos'd, that I could find no such Institution; What then? Will it follow that this is a good Argument, *viz.* Parents must first be initiated; therefore their Children are excluded? No: For if it conclude at all, it must conclude universally, and so would exclude *Abraham's Infants*: But how hard is it to deal with an Opponent, who is for any Thing but the Business in Hand!

The foregoing Observations were preparatory to my following Argument, *viz.* 'That no other way of Address was proper, whether Infants were included or not; for why? Infants were

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incapable of teaching, and incapable of being first entered  
the Church; and if so, the Address must of necessity have  
made to grown Persons; and could any other kind of Address  
be proper to them? The Parents must first believe, and be  
baptized, otherwise their Children had no Right to Church-  
membership. And since the Parents themselves were to be entered,  
it was necessary they should first be taught, and spoken to  
the Strain of the aforesaid Scriptures, which require Profession  
of Faith before Baptism. Now it is a plain way of Reasoning  
that which would be the most proper Address, even tho' In-  
fants were design'd to be included, cannot possibly prove them  
to be excluded: But to require Profession of Faith from the Pa-  
rents in order to Baptism, was the most proper, even tho' the  
Infants were design'd to be included; and therefore to require  
Profession of Faith from Parents in order to Baptism, does not  
prove their Children to be excluded.' Mr. M. says, 1. "That  
is a mere Gingle of Words." 2. "'Tis a bold Reflexion  
cast on the Wisdom of CHRIST, as if he could not direct his  
Ministers to use a more proper Address, if it was his Will In-  
fants should be baptized." Pray Reader, observe, I was proving  
the Address to be most proper, even tho' Infants were design'd  
to be included; and is it a bold Reflexion on the Property of  
to say, it is most proper? Do I censure the Wisdom of it, when  
I say it is most wise? O strange! May I not now boldly say, that  
my Argument is unanswerable, when nothing can be offered  
against it but Non-sense and Contradiction? But, perhaps, he may  
think his next Effort more successful; viz. "That the Argument  
turns out in his Favour; unless I could make appear, that no  
other kind of Address could have more properly been used,  
if Infants were design'd to be excluded from Baptism." How he  
shifts and skulks away, to escape the Dint of this Argument.  
Must I again tell him, that it is all my Cause requires to prove  
that the Address was most proper, tho' Infants were design'd  
to be included? This I have urg'd so far, that Mr. M. flies away from  
it, and cannot look it straight in the Face. Let him prove that  
a more proper Address could have been used; if Infants were de-  
sign'd to be excluded, if he thinks it will make for his Cause.  
For me, I have nothing to do with it; only I can tell him it will  
do him no Service. What he says on *Matt. xxviii 19.* where  
Teaching is set before Baptizing, is only a begging the Question  
in debate, but that is his usual way of proving it: I could argue  
for Infant-Baptism from the same Text, but he has not answer'd  
what is offered from it, in the Dialogue which he pretends to re-  
solute. But tho' I have proven, that said Text, even in our Op-  
ponent's View of it, does not exclude Infants, yet Mr. M. per-  
sistently exclaims; calls for my Authority to pervert the Com-  
mission; for my Scripture and Reason for so doing, &c. And I  
may demand by what Authority? By what Scripture and Reason  
he triumphs; when he cannot answer my Argument? Any one can

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atively assert a Thing, but it is the Property of a manly and Disputant, to prove what he says.

He argues, that seeing these Scriptures, of which we now speak, are address'd to grown Persons, Infants are excluded. Had I answer'd my Argument for the contrary, he might say this is a better Grace. After all, this Argument of his is but the Fallacy, *a dicto secundum quid ad dictum simpliciter*. For so I may prove, that Infants must starve, because they cannot work, *1 Thes. iii. 10.* and that Infants and dumb People shall be damned, because they cannot *confess with the Mouth*, from *Rom. 10.* and many other such Positions. It is also observable, that he has not offer'd to refute my arguing, that I can preach all the Doctrines the Apostles preach'd when gathering Churches, perfectly consistent with my Principle of Infant-Baptism: Therefore, upon the whole, there is nothing to forbid my former Conclusion, that "my Opponents can get no Argument from all these Texts on which they make a plausible Flourish before the common People.

In *Char. Plea*, pag. 70. in answer to one of their Objections, I serv'd, "That every Circumstance in CHRIST's Baptism was not design'd for our Imitation; else we must be baptized in our thirtieth Year; which none contend for, nor practise:" Hence *Mr. M.* observes, that "this Gentleman is very fond of starting Objections, that he may enjoy the Pleasure of answering them: Since none contend for, or practise it, his opposing it looks as if he wanted something to do; he might be sure to come off with a Victory, when he answers an Objection which no body makes but himself." However much my Opponent may gratify his causeless Passion in this Remark, he does little Honour to his Understanding, when he cannot distinguish between an Objection, and a Medium to prove an Argument; but his Maxim seems to be, *throw a great deal of Dirt, and some of it will stick.*

"I avoided quoting the Testimonies of the primitive Fathers, on purpose to stop their groundless Clamour, that we derive Infant-Baptism from Tradition; whereas we derive it from Scripture." On this *Mr. M.* says, 1. "By avoiding one Extream we fall into another;" But for what Reason he makes this senseless Remark, I see not, unless to shew us that he has read this Latin Verse which he quotes, *Incidit in scyllam cupiens vitare charybdim*, or to fill up his Page. 2. He demands "What are the Places of Scripture we derive Infant-Baptism from?" And must I, in answer to this write all my Book over again? Our unhappiness in dealing with him is, that we cannot have all our Arguments every where. But tho' I did not think it warrantable to build Matters of Faith on the primitive Father's Testimony; yet I judg'd that modest Persons would receive the Testimony of credible Men touching Matters of Fact; and I quoted *Irenaeus*, who says, the Church learn'd from the Apostles to baptize Children.

Mr. M. goes on to reason, or talk, against receiving Tradition apostolical, just as if I had laid the Stress of the Argument on them. He says, "tho' the Churches immediately after the Apostles had baptized Infants, it would be no Ground for us to do so, unless it had been revealed in the sacred Pages:" So say too; but does he not know that we profess to find it revealed there? And is not the Consent of the Faithful in all Ages a good presumptive Proof, that we understand the Scriptures right? If the Church, immediately after the Apostles, baptized Infants, I think it amounts to Proof, that they learn'd it from the Apostles. A general Defection never came to pass at once; they could not be suppos'd to have all forgot the apostolick Practice; nor to have all knowingly conspired against it. Can Mr. M. believe, that the Church expir'd for more than a Thousand Years, until Munter and John of Leyden, the Taylor, received it? This would be contrary to the Promises; CHRIST will be with his People always, Matt. xxviii. 20. Hence in some Cases the Custom of the Church will afford an Argument, 1 Cor. xi. 16. If the Sense of the Faithful and Wise should have no influence at all, why does Mr. M. quote Pool, Cradoc, Keach, &c.

BUT he seems to deny the Testimony I produc'd from Irenaeus, and charges me with a base abusing of him, unless I cite the Place in his Works, which are reputed genuine; and he brings a Citation himself, with a marginal Note, which he got somewhere, but neither the Text nor Margin is just my Quotation, yet the same Place is plain to shew, that Infants were then baptized; the whole is thus, *Omnes enim venit per semetipsum salvare; omnes inquam qui per eum renascuntur in deum, infantes, & parvuli, & pueros, & juvenes, & seniores, ideo per omnem venit aetatem, & infantibus infans factus sanctificans infantes, &c.* i. e. CHRIST came to save all by himself; all, I mean, who by him are regenerated unto God; Infants and little Ones, and Boys, the Young, and the Aged; therefore he went thro' every Age, and to the Infants he became an Infant, that he might sanctify Infants.

Now 'tis an agreed Point among the learned, that the primitive Fathers, by Regeneration, usually mean Baptism; expressing the Sign by the Thing signified; and when Irenaeus says, Infants are regenerated, it is as much, in his Sense, as to say they are baptized; and it's plain he look'd on Infants as sanctified, and consequently Church-members; for I hope Mr. M. will not say that Irenaeus too means legitimate. The Words I quoted from Irenaeus before, may be found in Epist. ad Rom. Lib. 5. *Pro hac & ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dare: i. e.* The Church receiv'd a Tradition from the Apostles, to baptize also little Children. By Tradition the Antients meant the Word of God itself; so the Apostle calls it in 2 Thes. ii. 15. and iii. 6. Again, the same Irenaeus, in his 14 Homily on Luke, says, *Parvuli baptizantur in remissionem peccatorum, i. e.* little

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nes are baptiz'd for the Remission of Sins. It is also easy to  
 see that *Tertullian* held Infant-Baptism; for he fully asserts  
 the Salvation of Infants, and yet affirms there is no Salvation  
 without Baptism. *St. Augustine* is fully on our Side, particularly  
*serm. 10. de verbis Apost. Nemo igitur vobis susurret doctrinas  
 alienas, &c.* i. e. let none therefore buzz other Doctrine in your  
 ears; this the Church has always had, has always held, speaking  
 of Infant-Baptism; and a little after says, " \* If when Infants are  
 brought to CHRIST, they are said to have no original Sin; why  
 is it not said in the Church to those who bring them, take these  
 innocent Ones hence; the Whole need not a Physician, but  
 the Sick; CHRIST came not to call the Righteous but Sinners.  
 But this never was said, nor ever will be said " Now could  
*St. Augustine*, the most learn'd of the Fathers, be ignorant of  
 Church History little more than three Centuries from his own Day?  
 Could not the *Pelagians*, who deny'd Original Sin, have refuted  
 him, if they could; seeing he so often baffled them with the Ar-  
 gument from Infant-Baptism? But tho' *Pelagius* was a learn'd  
 adversary, and his Cause required him to deny it, yet was forc'd  
 to own, that the Apostles, and the whole Church still baptized  
 Infants: And *Augustine* says, of one, in *Epist. 89. to Hilary*,  
*factus est confiteri propter baptizandos parvulos, i. e.* He was  
 forc'd to confess it because of the Baptism of Children.  
 Mr. M. says *Tertullian* oppos'd our Doctrine, and quotes a  
 passage from him, translated by Mr. Wall, where he reasons for  
 the Delay of Baptism very weakly, viz " The Sureties may be  
 endanger'd by their own Death, or the Child's wicked Disposition;  
 their guiltless Age need not make such haste to the Forgiveness of  
 Sin, and Men act more warily in wordly Affairs." Here it is to  
 be observ'd, that *Tertullian* denies not the Lawfulness of Infant-  
 Baptism, tho' he pleads for the Delay of it. Moreover, he seems  
 only to speak against the Custom, which many, at that Time, had  
 got into, of baptizing the Children of Heathens; else what Dan-  
 ger was there by the Sureties Death, if their Christian Parents  
 were still alive? Lastly, it appears Infant-Baptism was then prac-  
 tised; for what was not, could not be oppos'd. *Tertullian* flour-  
 ish'd in the second Century, and dy'd 63 Years old, in the Year  
 202; and since Infant-Baptism was then practised, it could not  
 begin at the Council of *Carthage*, which was more than Fifty  
 Years after, viz. 251. And if Dr. Gale says it did, he says it only  
 serve a Turn; for the Occasion of that Council was not to  
 determine whether Infant-Baptism was right, but whether it should  
 be administer'd only on the eighth Day, as Circumcision was; as

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appears

\* Si quando portantur infantes, dicuntur omnino nullum propaginis  
 habere peccatum, & veniunt ad Christum; cur non eis dicitur in ecclesia  
 i. eos apportant, auferre hinc innocentes istos: non est opus sanis  
 medicis; sed male habentibus; non venit Christus vocare iustos, sed  
 peccatores, nunquam dictum est, sed nec aliquando dicitur.

( 66 )

appears from the Synodical Letters thus directed, *Ad fidum & sanctibus baptizandis, &c.* † “Cyprian and the rest his Collegues in Council met, in number 66, salute Brother *Fidus*. — “as to the Case of Infants, who ought not, you say, to be offered to Baptism on the Second or third Day after they are born, and considering the antient Law of Circumcision, you think a Child should not be baptiz’d before the eighth Day after Birth, it appears quite otherwise to our whole Council; for it is in this Case, as you suppose it to be in the Book of Numbers. *And the Man who is unclean until Even, he shall be purified on the third Day, but if he be not purify’d,---that Soul shall be cut off from Israel---*because the Water of Separation was not sprinkled upon him. &c.” I would transcribe it all; but Cyprian’s own Letter to *Fidus*, is more full, and argumentative. Having observ’d that the Grace given to the baptized is not less or greater, according to their different Age; for that the Holy Spirit is not given in proportion to their Size, but according to the Bounty and Kindness of God, who, as \* he accepts no Person, accepts no Age; that therefore every one (whatever his Age be) is to be admitted to the Grace of CHRIST; and that spiritual Circumcision does not supercede the Necessity of carnal Circumcision: He then reasons thus, *viz.* † “But if any thing can do barr Persons from the Attainment of this Grace, the more aggravated

‡ Cyprianus & cæteri collegæ qui in concilio affuerant, numero 66. Fido frati salutem.

----Quantum vero ad causam infantium pertinet, quos dixisti inter secundum vel tertium diem, quo nati sint, constitutos baptizare non oportere, & considerandum esse legem circumcisionis antiquæ, ut non octavum diem eum qui natus est baptizandum non putares, longe aliter in concilio nostro omnibus visum est. In hoc enim quod tu putabas etiam in numeris; et homo qui fuerit immundus usque ad vespertinam hic purificabitur die tertio, si autem non fuerit purificatus---exterminabitur anima illa de Israel, quoniam aqua asperisionis, non est super eum sparsa. *Vide Cypriani opera, Epist. 76, pag. 153, 154.*

\* Nam ut deus personam non accipit, sic nec ætatem.

† Cæterum si homines impedire aliquid ad consecutionem gratiæ posset, magis adultos, & proventus, & majores natu, possent impediri peccata graviora: porro autem si etiam gravissimis delictoribus, & deum multum ante peccantibus, cum postea crediderint, remissa peccatorum datur, & a baptismo atque a gratia nemo prohibetur; quanto magis prohiberi non debet infans, qui recens natus nil peccavit, nisi quod secundum adam carnaliter natus contagium mortis antiquæ prima natiuitate contraxit? Qui ad remissionem peccatorum accipiendum hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata, idcirco, frater charissime, hæc fuit in concilio nostra sententia, a baptismo atque a gratia dei, qui omnibus misericors, & benignus, & pater est, neminem per nos debere prohiberi. Quod cum circa universos observandum sit atque retinendum; magis circa infantes ipsos, & recens natos observandum putamus. *Cypriani opera, pag. 94, &c. cum Rigaltii. Edit. Paris.*

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gravated Sins of the Adult, and Aged might debarr them rather. But further, if remission of Sins is granted even to the most grievous Sinners, upon their believing; and if none is excluded from Baptism and Grace, much less is an Infant to be excluded, who being newly born, is guilty of no Sin, only being a Descendant from Adam after the Flesh, has contracted the deadly Infection in his first Nativity; but may the more readily obtain remission of Sin, for this Reason, that not his own personal Sins, but another's, are to be forgiven him. And therefore, very dear Brother, this was our Judgement in the Council, that we should exclude none from Baptism and the Grace of God, who is merciful, and kind, and loving to all. And that as we are to observe and retain this Judgement in respect of all, we think it is more especially to be observ'd in respect of Infants, even those who are newly born."

WE see then, the lawfulness of Infant-Baptism was not, at that Time, so much as disputed; for *Fidus* his Scruple seems to have been occasion'd, as *Rigaltius* observes, by the strong Aversion he had to kiss a new born Infant, as was then customary after Baptism: And this appears to be intimated in the Council's Letter to him, when they say, *Nam etsi infans a partu novus est, non ita est tamen, ut quisquam illum in gratia danda* — *horrens debeat osculare.* Now tho' Six Hundred might be mistaken in Matters of Judgement, yet, methinks, Sixty-six principal Fathers could not be mistaken about the Practice of the Church an Hundred Years before them, or an Hundred and Fifty, which will reach to the immediate Successors of the Apostles. Would we not look on the Scholar to be utterly ignorant of our own History, who knows not whether Infant-Baptism was generally practis'd in Britain 150, or 200 Years ago.

Also *Origen*, long before this Council, in 14 Hom: on *Luke*, says, " \* Little Children are baptized for the remission of Sins: Of what Sins? Or when committed? Or what Reason can be given for their Baptism, but that which we were speaking of, viz. That none is clean from Filthiness, even tho' he was but one Day old? And because by the Sacrament of Baptism, the natural Pollution is remov'd, therefore are Children baptized." The same *Origen*, in *Comm. in Matt. xviii. 10.* Tom. 13. pag. 331. queries whether " the Angels begin their Guardianship over these little Ones at their Birth, or Baptism." I might add Testimonies from *Justin Martyr*, and others, but what is said is enough to satisfy any, that Infant-Baptism was practis'd from the Apostle's Time to the *African Synod*.

Is

\* *Parvuli baptizantur in remissionem peccatorum: quorum peccatorum? Vel quo tempore peccaverunt? Aut quomodo potest ulla lavacri ratio in parvulis subsistere, nisi juxta illum sensum de quo paulo antediximus nullus mundus a sorde, nec finius diei quidem fuerit vita ejus super terram? & quia per baptismi sacramentum natiuitatis sordes deponuntur, propterea baptizantur parvuli.*



In *Char. Plea*, pag. 72. against our Opponent's Calumny, that Infant-Baptism is a Relict of *Popery*, I observ'd, "That the primitive Fathers, who were before *Popery* in the Practice of it, prove the contrary." He answer thus, "If he mean before *Popery* began to work, 'tis false; for it began in the Apostle's Time." There is nothing so remarkable here, as the Desire Mr. M. shews of turning my Words, that he may find something to say. A very moderate Judgement might discern the Meaning of this Word, *before Popery*: But he seems to want a Commentary on it. And parallel to this, he presently after says, "If he mean when the *Presbyterian* Sect began, it was not till the 15th Century." Were it not an Impertinence to argue this Point here, perhaps I might shew the Falsity of this Assertion as easily as I have the other, *viz.* "That Infants began to be first baptiz'd about the third Century." But Mr. M. could not but know, that I had not left the Subject of Infant-Baptism, to speak of about *Presbyterian* Church Government. When I demand "an authentick Account of our Beginning," he says, he cannot give it, because the Scripture don't shew when we began; but he says, "The Holy Scriptures abundantly supply us, to shew when they began." Just as if we deriv'd their Original from Scripture as they profess to do themselves. Had he forgot that we deny they have either Scripture or Antiquity for their Support? Or, could he be ignorant that the present Question is not about what the Scripture says on either Side? Surely such egregious Shuffling is no Honour to his Cause. Agreeable to the rest of his Proceedure, he often appeals to me, without the shew of an Argument, that he is in the Right; as pag. 101. "Can he deny us to be the proper Successors of the Apostles, who hold the same Doctrines as they did, and practise them? If he deny this, let him shew wherein we deviate from them in the Case." One who knew not my Judgement in this Point, would be apt to think, upon reading such Appeals, that I had not dar'd to deny their Principle to be Scriptural. But Mr. M. knew it, and need not suppose it as only possible; and whether I have shewn their Deviations the Reader will judge. I own the Dealing is artful, but I would not venture to use it among Men of Learning, who deal pretty much in Intelligence." To the same Purpose he puts the Question, whether I can believe what I profess myself, "Can he imagine he acts according to the Practice of the Apostles, in baptizing Infants?" Yet he knew that I profess'd to believe it so firmly, that I could not so much as wish for clearer Evidence to convince me.

I FURTHER reason'd thus, "If they can shew no Time since the Apostle's Days, wherein our Practice of Infant-Baptism began, it gives Ground to conclude, that it did not begin since their Days, else let our Opponents give even probable Reasons how it could begin unnotic'd, and without any Noise or Bustle." He and Mr. *Hutchinson* answer, that "We are not to receive an Error,

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error, because we can't calculate the Minute when it was  
broach'd." *Ans.* We'll not bind him up to a Minute, nor to a  
Year: Let him only shew any Time since the Apostle's Days when  
it was not generally practis'd. But it will not do to tell us, that  
Mr. Baxter says, "It has no express Mention in the Records of  
the first and purest Centuries," for this proves, that it was not  
in those Days, so much as questioned, but taken for granted.  
But we find it mention'd as soon as the least Hesitation was made  
about it. Again, Mr. M. thinks me "very ignorant of the Man-  
ner how Errors enter into the Church; and refers me, for In-  
formation, to 2 Pet. ii. 1. &c. and Matt. xiii 25. *The Enemy  
sow'd Tares while Men slept*, and 'tis then Errors generally  
begin; and Men act privily under a Cloak of feign'd Words.  
Surely he and Mr. Hutchinson, are sorely straitened for Argument;  
when they suppose, not only a few Persons, but the whole Church  
to have been asleep; and that not in the worst, but purest Times;  
not only for a few Days, but for hundreds of Years: It's also odd,  
that the whole Church should act privily under a Cloak of feign'd  
Words. What is general is not private too.

I also challeng'd my Opponents to shew, from authentick Histo-  
ry, any one Society, who deny'd the Lawfulness of Infant-Bap-  
tism, before these last three Hundred Years: To this Mr. M.  
answers nothing: But my Observation, that their Opinion began  
(i. e. to make a Figure) less than three Hundred Years ago,  
he calls a subtle Artifice, improper Method, and Falshood; yet  
offers no Argument to prove it false, only saying, their Opinion  
"is plainly and undeniably revealed in Scripture." His Pretences  
to Scripture have been already examined; and the present Enquiry  
respects the Antiquity of his Scheme; but he seems to mistake it,  
and so leaves us to conclude still, that he can give no Account of  
any *Annabaptist* Society in the Church, until within these last  
three Hundred Years: I may also venture to defy them to shew, that  
any Person, or Persons, deny'd Infant-Baptism since the Apostle's  
Days, and were not condemned by the Church: And if the  
Church always condemn'd such, it was always in the contrary  
Practice.

I FURTHER desir'd them "to shew us how it consists with God's  
Promises to his People, that the Generality of the most eminent  
Christians, the wisest, most learn'd, most inquisitive, and most  
holy Divines, should be left to live and die out of the Church;  
after all possible Dilligence to discover the Truth in this Point."  
Mr. M. says, "this is a bundle of great Titles to amuse the World  
with; and asks, whether they must follow the Word of God, and  
the Apostles of CHRIST, or these great Men? And, whether I  
am angry with them for not taking what these great Men say upon  
Trust?" Here he talks as tho' I laid all the Strefs on human Autho-  
rity; whereas I argue from the Faithfulness of the divine Promises;  
and the Argument is properly Scriptural: And among all he has  
said, there is not so much as a Presence to reconcile his Assertions  
with

with the Promises; nor has he made any Observation on the  
 going Part of the same Page, tho' the Credit of his Cause is  
 obscur'd by it. I would have had it considered, "Whether  
 " has the Face of Probability, that CHRIST had no visible Church  
 " on Earth for more than a Thousand Years; or that the greater  
 " Number by far of serious Christians are still without the Pale  
 " the visible to this Day: Both these they must assert for the  
 " Sake of Consistency; for they believe Baptism to be a Badge  
 " of Christianity, and that none are baptiz'd but those of the  
 " Communion; yet I cannot but believe, that all the judicious  
 " and pious among them will readily own, there are more gra-  
 " cious People without their Church than within it, at least there  
 " is Reason to hope so; and how strange would it be to say  
 " there are more saved out of the Church than in it." But  
 further, if what Mr. M says be true, viz. that the Scriptures are  
 plain, clear, full, evident, and undeniable, in favour of his Prin-  
 ciple; that it is a Truth shining with more than oriental Brightness  
 or Meridian Brightness; and that his Opponent's Practice has no  
 Foundation in Scripture, nothing like it, not a Hint nor Colour  
 of Evidence, insomuch that even a Child in Religion could over-  
 throw their Arguments: I say, if the Case be so, to oppose *Anna-*  
*baptistry* can be reckon'd to proceed from nothing less than a judi-  
 cial Infatuation from God, who, instead of leading his People into  
 Truth, has given them up to be blinded by the God of this  
 World; and tho' CHRIST said he would be with his Ministers in  
 the Administration of Baptism always to the End, yet it has been  
 almost always quite otherwise; and still is to this Day: Nay, the  
 Body of the Protestant World are, in this Point, Mad-men, who  
 cannot discern Sense from Non-sense, they are blind; for who that  
 has Eyes, and will open them, but can see Meridian Brightness?  
 I would willingly hope, when Mr. M. considers these Things, he  
 will wish his Phrases had been more modest. But he imagines  
 all " is easily answer'd, by observing, that particular Churches are  
 " more or less pure, as the Doctrine of the Gospel is taught and  
 " embrac'd, and Ordinances administer'd more or less purely in  
 " them." *Ans.* Hereby he either gives up the Cause, or speaks  
 Non-sense. If he means that *Pædobaptists* are some of these par-  
 ticular Churches, he therein owns their Baptism to be valid; for if  
 not baptiz'd, they are not Churches of CHRIST: But if he meant  
 otherwise, he says not a Word to the Case in Hand; for I have  
 proven, that it is the Consequence of his Principle, that CHRIST,  
 for most Part, has had no visible Church at all; and if not, we  
 cannot see that his Promises are true. Yes, says Mr. M. they  
 are true, for " particular Churches are more or less pure, &c." *Be*  
*it so:* Will it therefore follow, that it is consistent with the  
 Promises of CHRIST to have had no visible Church at all, for  
 more than a Thousand Years? This our Opponent must affirm, or  
 else own, that *Pædobaptists* were the Church, and so ruin all his  
 Arguments: This is a very hard Choice, but he is unavoidably  
 reduced to it.

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I also appeal'd to my Opponents, "Whether the Body of eminent Christians, and faithful Ministers, with the wise Reformers and courageous Martyrs, be not on our Side of the Question." He answers, "Truth is not to be decided by Votes." Yet he cannot allow this Argument to us neither, for "there have been and are Thousands of Christians who reject Infant-Baptism." *Ans.* How many I know not; but I said the Body of them are on our Side; which he has not contradicted. I hope he won't say his Thousands are the general Part. He should have also consider'd, that to argue from the divine Promises is not deciding by Votes. But in Point of Martyrs, he will not only be equal to, but far above us; for he thinks he can shew several godly Men who suffered Death for denying Infant-Baptism; but we can shew none who suffer'd Death for holding it. *Ans.* Neither can I shew any good Man who suffer'd Death for asserting the Existence of God under a Christian Magistrate; but I can shew several Men who profess'd Godliness, suffering for Heresy, Sedition, &c. It should be observed; that it is not Death, but the Cause of Death that makes a Martyr. However, to shew us his Martyrs, he quotes several Passages from Mr. Rees, who appears as partial in speaking Truth of himself, when he says, Infant-Baptism "is at best supported only by some dark Tradition." He gives an Account from Gerard Brandt, that *Anabaptistical* Reformation began in *Switzerland*, by Grebal and Mans, who fell out with *Zwinglius* about said Opinion; against whom Decrees were made, and some put to Death, as is intimated by the Procurement of *Zwinglius*. But let us hear what an undoubted Historian tells us of this Affair, I mean *Melchior Adamus* in the Life of *Zwinglius*, viz. "Thus in the mean Time, as the Devil always useth to sow his Tares, the Heresy of the *Anabaptists* crept in, while *Zwinglius* was carrying on the Work of Reformation: At first they forbade the Baptizing of Infants, and Re-baptiz'd themselves; afterwards they brought in a Puddle of all the Heresies that ever were: At first *Zwinglius* dealt with them familiarly, because the Authors were both his Friends, and learn'd, and Citizens, and his Flock; till they began to do nothing but lie, and gather together Disciples, to separate from the Church, and institute a new Church; then he was constrained to resist them with all his Might, and had publick Disputations with them, in which being convict of Errors, they foam'd against their Antagonists, with Blasphemies and Reproaches. At last the Senate was fain to deal with them with Banishments, Prison, and Death: NOT NOW AS AGAINST ANABAPTISTS, but as against Men PERJUR'D, DISOBEDIENT, and SEDITIOUS. The Head of them was *Balthasar Hubmer*, who was an Apostate again and again; who being delivered by the Benefit of *Zwinglius*, yet loaded him with such Lies and Reproaches, that he was fain to satisfy the Brethren by an Apology." *vid.* Clark's Life of *Zwinglius*, and Mr. Baxter's Scripture-Proof, pag. 140.

**BULLINGER** gives many Instances of their Wickedness, particularly tells us, that "at *Waldshut*, where *Hubner* Preacher, they banish'd many of the Citizens who were good Men and sincere, and drove them from their Possessions: At *St. Gall*, one cut off his Brother's Head, as he said, at the Father's Command: They were often punish'd for committing Lewdness under pretence of Spiritual Marriages:" To be shew'd *Bullinger* challenges any Man, "to shew him one *Anabaptist* who is not blemish'd either with Lying or Treachery, Perjury or Disobedience, or Sedition, or Idleness, Desertion of their Wives, or Filthiness."

**CALVIN**, after mentioning their stupendous Dotages, and boasting that the Scripture is on their Side, says, "We have been endeavouring this long Time, by our daily Labours, to restore the holy Word of God; for which Cause we bear the Opposition of all the World: But how much have these Men (the *Anabaptists*) promoted it? Or what Help have they afforded us? Nay, they have rather vehemently troubled, and hindered us." Such were Mr. *Rees* his godly Martyrs: Such "the Traces of their good Spirits." And as to their divine Transports before their Exits, we could shew much of it in the *Anabaptist* Prophets, *Matthews*, *Knipperdoling*, and others of the *Munsterian* Mad-men: In Mr. *Coppe* and Company in *England* who asserted the Lawfulness of Fornication, prophane Swearing and many other Abominations: A Woman perverted by him, became a common Prostitute, and was Carted thro' the Streets of *London* for it, in which she gloried, as tho' it had been her Honour. But I think Mr. *M.* would do best not to mention his *Anabaptist* Martyrs, nor engage in their Cause any further, nor yet desire a fuller History of them; if he does, I can promise an authentic Account by the greatest of our Reformers from *Popey* whereby will appear, that the *Anabaptists* were indeed the worst Dregs of the Reformation, the greatest Reproach of it, and Impediment to its Progress; and that not only in some, but every Place where they got footing. And I think it's far from being creditable to them, that the greatest Reformers, the most learn'd and holy Divines, were still the principal Hands that suppress'd them. I readily grant that bad Men may profess Truth, and that Truth is not to be judg'd of by the bad Lives of some who profess it. But as the present Argument is from the divine Faithfulness, the above Observations are pertinent Mediums to shew, that it seems inconsistent with the divine Promises to the Church, that such Persons should be the only Church of God, and all our great and glorious Reformers Aliens from it. That the Secret of the Lord should be with a scandalous Rout, and be hidden from the Holy and Upright, is too shocking to be believed. Mr. *M.* fondly calls them, "two or three scandalous Men in *Germany*," but will any believe, that forty or fifty Thousand were only two or three? *Credat Judæas, &c.* But I thought Justice obliged me to own

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that many of the *Anabaptists* are now of a better Character; and that I regarded a Number of them as Persons of Piety and Worth, tho' mistaken in the present Point." Hereon Mr. M. tries to fix on me the Charge of Dissimulation, "Unless, says he, there were greater Evidences of his Regard to us in his Writings," whereas these very Professions of Regard are evidently in my Writings; but he judges they may be forc'd. Pray what have I to hope, or what can I fear, from their Party, as to myself? It is not to be wondered at, that he is excessively angry at my Arguments, when he so sourly resents my Respects. I think we need no further Proof of his Bitterness. He has certainly measur'd my Temper by his own, and thinks, perhaps, that every one is as impatient of Contradiction as the *Anabaptists*.

I said Infant-Baptism was worthy to be contended for, he remarks, "'tis but three or four Years ago, that there was a mighty Noise of Person's being carnal, if they contended about these outward Things." *Ans.* It was three or four Years before the Date of his Book, when I contended with Mr. M. about these Things; and was ready to have done so three or four Years before that Time, had Occasion call'd. How oddly some People outrun themselves thro' a Desire of Contradiction! Alas, that there is so much Carnality in contending about spiritual Things.

Mr. M. says, "He entirely preserves the Harmony and Connexion between the *Old* and *New-Testament*; in that he owns the Covenant of Grace to have been revealed to *Adam*, and so down to *Abraham*, under the former dark, legal, typical Dispensation, till *CHRIST* came in the Flesh, and set up the *New-Testament* Church." Either he means as we, that the Covenant of Grace was dispens'd to *Abraham* by *Old-Testament* Ordinances; and so gives up his Cause: Or else he means, that it was secretly inspired to him, but not divulg'd, or dispens'd by the Ordinances he was under; and so he breaks the Harmony and Connexion between the *Old* and *New-Testament*. For the same Covenant was not dispens'd under both, and so the two Dispensations are essentially different, and therefore cannot essentially harmonize. He pleases himself with the Fancy that I have got into a great Inconsistency, in "first expressing an Esteem of my Opponents, and being glad of their Agreement with me in the great Essentials of Religion; and afterwards saying, they repeal a great Part of the *Old Testament*, which God has not repeal'd; and so diminish from his Word." *Ans.* It is plain they repeal all the Promises made to Believer's Infants; while they cannot prove, that God has repealed them. Now these, and the Grace dispens'd by the *Mosaic* Rites, are a great Part of the *Old Testament*. Yet seeing the Essentials of Religion are to be found in the other Scriptures which they hold, they may consistently be thought to maintain the Essentials of it, even tho' they implicitly diminish from God's Word. Whoever mistakes the Meaning of a Text, does implicitly diminish from the Scripture. But would any sober Christian say,



that every such Mistake is inconsistent with holding the Essentials of Religion? *Luther*, thro' mistake, rejected the Epistle of *James*, must I therefore say, he agreed not with me in the great Essentials of Religion? Were not these to be found in other Scriptures, as well as in said Epistle?

Mr. M. says, "they consign Infants over to Satan no other ways than by saying, they are all under Sin, by Nature Children of Wrath, ignorant of God, destitute of original Righteousness, and corrupt; and that for me to baptize such, is to have under my Hand a visible improper Subject of this Ordinance." *Ans.* 1. This Argument, being taken from the Sinfulness of the Subject, will conclude much more strongly against the Adult than against Infants. Some Persons come to Years, and professing Faith, are under Sin, by Nature Children of Wrath, ignorant of God, destitute of original Righteousness, corrupt, yea sensual, deceitful, Hypocrites, whited Sepulchres, and for Mr. M. to baptize such, is to have under his Hand a visible improper Subject of this Ordinance. 2. Mr. M. and the *Anabaptists* consign Infants over to Satan otherwise than by saying, they are originally sinful, &c. for they deny them to have any visible Right to God's Covenant, and say, there is no Promise for them; this is far more than saying they are sinful, (for I hope Mr. M. won't deny, that some Sinners have a visible Right in the Covenant, and visibly belong to God, not to the Devil) for if Infants are all visibly out of the Covenant, they all visibly belong to the Devil, and are visibly in a State of Damnation; for out of the Covenant there is no Salvation. Mr. M. says, "this is a new Edition of the old Story, "out of the Church is no Salvation." *Ans.* Be it so. And what has he to say against it? Only that it is an old Story? Certainly that hinders not but it may be true; and that it is so already proven from many Scriptures, where the Promises are restricted to the Church: But this he calls "a Limitation of the holy One of *Israel*; for hereby the Infants of Non-members are out of the Covenant, and so cannot be saved;" thence he proceeds, in a parcel of random strokes to reproach my Uncharitableness to the Infants of Non-members, and falsely says, I assert the Impossibility of their Salvation. *Ans.* I have shewn from Scripture, that Believer's Infants are in the Covenant, and the Promises are to them. This gives me ground of Charity concerning them, and if Mr. M. can shew me such Promises made to Infants of those, who are Aliens from the Common-wealth of *Israel*, and Strangers to the Covenants of Promise, I will then think myself obliged to have equal Charity for them; but until then, I must suspend my Belief of their Salvation, and say, if God saves them, he has told us nothing of it; and what he has not said, he don't require us to believe. I hope my Charity shall always be directed by Scripture; and what is beyond or contrary thereto, let others boast of. If my Opponent can have as much Charity without, as with a Promise;

he; he must also have face enough to say the *Jew* has no Advantage, nor is there any Profit of Circumcision.

AGAIN, Mr. M. flies from his Ground, when he says, "the *Anabaptists* only deny to administer Baptism to Infants." Were it all, I would own their Error was much less: But don't Mr. M. say them to be in the Covenant? Does he not assert, there is no promise for them? And does he not thereby exclude them from solid hope of Salvation? This is more and worse, than ONLY denying them Baptism.

I further observ'd, that our Opponents "lay dangerous Grounds to derogate from CHRIST himself when he was an Infant; for according to their Principles they must have deny'd him Church-membership, until he was grown up." Mr. M. calls this "a palpable untruth, the Meridian of Falshood, an Ap of Calumny, a base and slanderous Assertion; for that Baptism was not instituted when CHRIST was born, and they don't say, that *Abraham's* Male Children had a Right to Circumcision." This is nothing to the Point in Hand, the Grounds remain as dangerous as ever. I spoke not of their denying Baptism to CHRIST, but Church-membership; and tho' they would allow him, while an Infant, to be in the *Jewish* Church; how insignificant is that, if the *Jewish* was not the same in Substance with the *Christian* Church? Tho' they allow him Circumcision, as a Male Infant of *Abraham*, that was a comparative Trifle, since they deny the Covenant of Grace to have been thereby administered. They deny, that Infants were ever in said Covenant, or that the Promises of it belong to them, and how evidently do these Things derogate from CHRIST when he was an Infant? Now let Mr. M. free his Principle from this tremendous Consequence, if he can. But I am apprehensive his Attempts will only entangle him the more, and shew more fully the defencelessness of his Cause. Besides all the mentioned Evils, their Principle represents God to be more prone to Severity than Mercy, in that he has deprived Infants of the merciful Gift of Church-membership; and given them nothing in the room of it. Mr. M. owns it was a blessing in *Abraham's* Day, and yet insists on the Repeal of it. How little he honours God hereby, let sober and conscientious Christians judge. He also represents the *Mosaic* Dispensation to have been exceedingly more full of the Displays of Grace, than that of the *New-Testament*, contrary to very many Scriptures: yet he appeals to all Men whether it be probable, that they should be driven, in defence of their Principle, to wrest many precious Scriptures, and put uncouth and unreasonable Glosses upon them, I said; seeing their Principle, he says, "is supported by all those places which speak of the Ordinance." Well, I am one of these to whom he appeals, and may proceed to judge the Point. At forasmuch as he despises my Judgement, I shall produce Facts which are stubborn Things, and will not bend; and because it would be tedious and tiresome to mention all the absurd Positions,

seems there is not a conscientious Man among their Opponents. We all shut our Eyes against evident Truth. In pag. 98, he gets out of his Way, at least, out of the Way of the Argument, for the sake of saying the *Presbyterian* Sect, &c. He does the same in pag. 36. for the sake of an invidious Observation about bloody *Roging*, and the solemn League and Covenant. Yet I am of the Mind there is more of a persecuting Temper discoverable in this Author's Mode of Writing, than in many of those who entered into the solemn League. A constant gloom seems to have cover'd his Spirit in this Controversy, and fill'd his Pages with flat Satyrs, and clumsy Banters, e. g. Mr. *Finly* allows us to see with our own Eyes.--He has ordered us to examine his Arguments by Weight. Our poor Opponents.--Our pitiful Opponents.--Contemptible Adversary, and the like. His Principle admits of hardly any probabilities: All is certainty; yet without Evidence: He is confident without Argument, and convinc'd without Demonstration. He deals much in Superlatives, his Assurance not being content with the positive Degree. He sometimes can answer an unanswerable Argument with a lofty Disdain, Surprizes, Marvels, or Pity on his Opponent's Ignorance, or wilfulness. Methinks a Gentleman should regard Honour and Good Manners.--A Divine, Orthodoxy, and a Scholar the justness of his Argument.--A Disputant usually professes Candour, in fairly representing his Opponent's Cause. And a Christian, suitably impress'd with a Sense of Religion, will guard against Passion as well as against Error; because he knows the Wrath of Man works not the Righteousness of God. Truth needs only the Defence of Argument, not of our corrupt and senseless Passions. Now whether Mr. *M.* has acted up to the aforesaid Characters, or any one of them, in his Book, I shall leave the Reader to judge, when he has perus'd this Treatise. For me, I can freely profess, I do not remember ever to have read, even among the Popish Disputants, any thing written with more Confidence and less Argument, than Mr. *M.*'s *Antipædoran-tism*. No where else did I ever see more egregious Tergiversations, Evasions, Perversions of the Argument, and shifting the State of the Question, insomuch that had one of another Perswasion done it, it might have pass'd for a Burlesque on Reasoning, and a Satyr on the *Anabaptist* Principles.

If any candid Reader think my Remarks too severe, I would pray him to consider whether the Matters remark'd upon can admit of just, and yet softer Observations. Can we call Perversions and Non-sense by more proper Names, than Perversions and Non-sense? Or, can we represent religious Garbage in a just Light, and yet not make it appear offensive and shocking? Is it meet and proper, that one abuse the Generation of God's Children with Impunity? Shall he openly scatter injurious Reflections on the Protestant Churches, that he may draw Disciples after him, and not be reprov'd for so doing? Yea, let it be consider'd, whether it is not necessary, severely to censure such Impositions on the ignorant

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ignorant, such Falsifications, and abusive Conduct, in order to discourage them. Nor can it justly be retorted, that I give Railing for Railing, any more than that I would be chargeable with sinful passion, if I sharply reprov'd another for that Crime. I persuaded myself, that if any judicious Reader will examine the book I am answering, with close Attention, he will justify my remarks, and own that I have pass'd over many personal Reflections on myself, and many gross Insinuations on our Divines, where I might have retorted with advantage; and might have represented my Opponent in a ridiculous Light, in many Places where he endeavours so to represent me: And I humbly presume his angry Resentments against me are unprovok'd; for in my *Charitable Plea* I took Pains to distinguish between an Adversary to their Persons, and an Adversary in the Controversy; but this was as little understood, as my Distinction of a twofold being in Covenant: And if he will needs blend Characters with the Controversy, he can blame none but himself, if he feels the Smart of just Observations. To the Want of such a necessary Distinction I imputed it, that my Acquaintances among the *Anabaptists* appear'd so shy and displeas'd, after my first Publication; for no other Reason but because I disputed against their Principles: This I could not but esteem an Instance of great Weakness, which could do no Honour to themselves or Cause.

**I** NOW proceed to the Vindication of my second general Assertion, *viz. That Baptism is rightly administer'd by sprinkling or pouring Water on the Person baptiz'd.*

THIS I endeavour'd to prove by shewing.

I. THAT there is nothing in the Word of God contradictory to it: Or, in other Words, that the *Anabaptists* Arguments against it, do not overthrow it.

II. THAT the Scriptures afford clearer Grounds to us, in favour of it, than to our Opponents against it.

III. THAT this Mode we contend for, does fully answer the Ends of Baptism, and is most suitable and significant.

IV. THAT the Mode our Opponents contend for is loaded with Inconveniencies, and chargeable with Absurdities.

BEFORE Mr. M. enters upon the Refutation of these Assertions, he observes, that I "cannot bear to think their very small Community to be in the Right. And tells us, That small Communities have had the Truth, when the Multitude embrac'd Error."

*Ans.* My Words were these, "According to them none are baptiz'd but they who are plung'd, whereby they unchurch all the Protestant World; and CHRIST has no visible Church on Earth, save only their very small Community." Now if my Opponent had answered without an Evasion, he would not only have asserted, that they had the Truth, but that CHRIST has no visible Church on Earth, themselves excepted. He thinks, "to a considerate judicious Person there appears greater Probability they

“ are in the Right, when they have been able to stem the  
“ Current of Reproaches, Scoffs, and other Sluices Men  
“ open’d against them.” *Ans.* Hereby it would seem there  
very few considerate judicious Persons in the *Protestant* World  
for to the Generality it appears, that the *Anabaptists* are in  
Wrong. By the same Argument it must appear more probable  
a considerate Person, that the *Jews* are in the Right; when  
small Communities of them are able to stand it out against all  
Divines in *Britain*. And the same may be said of small Com-  
munities of *Papists* in this Country; yet they please not God,  
are contrary to all Men. I think it would more affect a con-  
siderate judicious Person, to observe how able our Opponents,  
are, to stem the strong Current of Scriptural Arguments, than  
how they are able to baffle Reproaches. But if Reproaches,  
Scoffs can afford an Argument either for us or our present Op-  
ponents; for us rather: For who can more vehemently Reproach  
and Scoff the *Protestant* Churches, than the *Anabaptists* have done  
and still do? And I am persuaded Mr. M. cannot except himself  
from the Number of such Scoffers.

He says, “ If it is by holding and practising Truth they un-  
church the Protestant World, no Matter how soon it is unchurch’d  
but if they are in an Error in this Point, they then cannot un-  
church it” To the first I answer, whatever Principle unchurches  
the Protestant World cannot be true, according to the Promise of  
God: For tho’ his Promise is not to be so understood as that he  
will preserve his People from every Error; yet surely it must be  
taken in such Latitude, as thence to conclude, that he will not  
leave them in general to such Errors-as would exclude them from  
his Presence on Earth: But so they are, if they be excluded  
from the Church; for God dwells in *Zion*, *Psa.* cxxxii. 13, 14  
&c. To the second I answer, It’s a poor Evasion: For tho’ they  
cannot unchurch the Protestant World in fact, yet since they do  
doctrinally, they therein do it to the utmost of their Power  
which is all we speak of.

BUT to return to the first Assertion: I observ’d, that all our Op-  
ponents urge against us, may be reduced to these three Heads, viz.  
The Etymology of the Word Baptizo: Scripture Examples: And  
Scripture Allusions. I am first to consider whether they are fa-  
vour’d by the Etymology of the Word. They say it only signi-  
fies to dip or plunge, and therefore to baptize is to dip; and sig-  
nifies nothing else. Whereon I observed, “ If we can prove, that  
“ Baptizo does at all signify to pour or sprinkle, then it does  
“ not only and always signify Dipping; and consequently our  
“ Opponents can get no certain and infallible Argument from the  
“ Meaning of the Word.” Mr. M. answers, “ That unless I  
can prove, that Baptizo always signifies to pour or sprinkle, they  
“ will raze the Foundation of my Argument too. For if Baptizo  
“ does at all signify to dip, he thinks I can get no certain Argu-  
“ ment from the Meaning of the Word; and so at the first

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Onset they are on a Parr with me in this Point., *Ans.* Not so  
Unless I had asserted, that Baptism is a Nullity if it be not  
form'd by pouring or sprinkling: But as I asserted not this, my  
Argument required no more than only to prove, that Baptizo sig-  
nifies to pour or sprinkle. But Mr. M. who asserts plunging to  
be essential to the Ordinance, is obliged to shew, that Baptizo only,  
always signifies to plunge. Hence, methinks, a very short  
consideration might have shewn him, that he is not at all on a  
parr with me.

He says, " I have not shewn any Instance from *Lexico-Graphers*  
wherein the Word is render'd by *perfundo*, *aspergo*, and there-  
fore have fail'd in my Undertaking." But did I not shew  
that I propos'd, *viz.* that Baptizo signifies to wet, wash, or  
cleanse by washing? And certainly pouring is one Mode of Wash-  
ing. This he calls " a forc'd Consequence:" But pretends not  
to shew where the Force is. The Argument will submit to Try-  
ing; let us attend to it. If Baptizo signify to wash, as has been  
prov'd, and if Washing can be perform'd by pouring on of Water,  
then Baptizing can be perform'd by pouring or sprinkling. There  
is no imaginable way to prove this Consequence forc'd, but by  
proving that pouring is no Mode of washing; and that nothing can  
be wash'd by pouring Water on it. And, methinks, whoever  
will attempt to prove this, will thereby prove, that he is not to  
be reason'd with, as evidently guarding against Common Sense;  
and how desparate the Cause is, which drives Mr. M. to call  
the above Consequence forc'd, may easily be judg'd.

My Opponent brings in Doctor Gale testifying, " That he  
never once found Baptizo us'd to signify any thing less than  
dipping, unless in some Ecclesiastical Writers of the latter cor-  
rupt Times, who alter'd it's Signification: But that prophane  
Authors, who lay under no such byass, made no Alteration, but  
use it for Dipping." An ingenious *salvo*! If any Writers use  
the Word for pouring---'tis answered by saying, they were byass'd,  
and corrupt. But seeing Mr. Gale challenges any Man, I shall  
give an Instance or two from prophane Authors, who were un-  
byass'd, and wrote before the latter corrupt Times, to shew that  
this Word was us'd to signify something less than dipping or  
plunging. *Plutarch* in *Vita Thesei*, recites a Verse of the Sybil-  
line Oracle, as follows, *Askos baptizée dunai de toi ou themis esti.*  
i. e. Baptize or wash him as a Bottle, but do not overwhelm him.  
Here 'tis plain, that to Baptize was distinguished from to Plunge  
or Overwhelm. *Dunai* most properly signifies to dip or plunge;  
as might easily be manifested by Instances unnumbered. And  
since *Baptizée* signifies something different, we justly infer, that to  
baptize is not to plunge. Again, the same *Plutarch* tells us of a  
*Roman* General, who wrote an Inscription before he died, *Bap-  
tizas*, having baptized his Hand with Blood, *viz.* which sprung  
from his Wound. Hence his Hand could only be baptized by  
Effusion; the Blood gushing out upon it.



HOMER in his *Batracomyomachia* makes even *Bapto* to mean much less than plunging. The Frog *Crambophagus*, flying at his Enemies, skip'd to the high Bank of the Lake, but not reaching the Water, he fell upon the hard Shore, and kill'd himself, whereon the Poet observes, — *'bapteto d'ámati limnes phuréos* — i. e. The Lake was stained, or sprinkled with pure Blood. But to say the Lake was plung'd or dipp'd in Blood shocks all Common Sense. Nor can there be any Allusion here to dipping things in Dye: For what parity is there between dipping, and Blood running into a Lake? Now if *Bapto* in its Primitive is used to signify less than plunging, MUCH MORE in its Derivative *Baptizo*. The latter is manifestly us'd for sprinkling in the septuagint Version of *Ecclesiasticus*, chap. xxxiv. 29. *Baptizómenos 'apò necroû, kài pálin aptómenos 'autoû, tí aphéleste leutroû 'autoû*, the Baptism here referred to, is described at large in *Numb. xix.* which was entirely by sprinkling: For tho' it is read in ver. 19. of washing Cloaths, and bathing in Water; yet it's plain, it was not the Person who was unclean by touching the Dead, who was thus to wash and bathe, but the clean Person who sprinkled the Water on him; who by that very sprinkling of the other had contracted Uncleaness, as is plain from ver. 20. as well as from ver. 7, 8, 10. from which uncleaness he must be purified some other Way than by another's sprinkling him: For in that Way the Uncleaness would have been propagated from one to another to the last Man that could be found, who must forever continue under the Pollution: *Junius* and *Tremellius* give the Sense of ver. 19. very well thus, *Asperget inquam, mundus ille immundum illum die tertio, & die septimo: quumque purgaverit eum die septimo, lotis vestimentis suis, abluet ille se aqua, factus mundus erit vesperi.* i. e. The clean Person shall sprinkle the unclean, on the third Day and seventh Day: And when he shall have purified him, (i. e. the Unclean) having his own Cloaths wash'd, he shall wash himself with Water, so shall he be clean at Even. From these and many more Instances which may be produc'd, it appears strange, that *Dr. Gale* never found *Baptizo* to signify less than Dipping. Besides *Arctius* is an approved Master of the Greek Tongue, who renders it *perfectam quandam perfusionem*, a compleat sprinkling or pouring. *Mr. Leigh* in his *Critica sacra*, tells us, that tho' *Baptizo* be taken for *Bapto*, to dip or plunge, yet it (*Baptizo*) is taken more largely, for any kind of washing, rinsing, or cleansing, even where there is no Dipping at all. Again, he tells us, that "the Word (as *Hesychius*, *Stephanus*, *phaunus*, *Scapula*, and *Budeus*, the great Masters of the Greek Tongue, make good by very many Instances out of the Class of sick Writers) importeth no more than Ablution or Washing." Thus, tho' *Dr. Leigh* gives us the different Criticisms of different Authors, he shews himself plainly to be of our Opinion. And however learned Men may borrow Mistakes sometimes from one another, yet the foregoing Instances, from Greek Authors, are such

plain Facts, sent Point, viz. if only to cleanse: And of the T. that *Baptizo* whereas *Baptizo* signifies marily." I from Homer, Pl. to Mr. Rees into any M. other Liquid ly so, but it may dip his Foot or Body. mean such a ain? Is it plunging? H they would sprinkle." comprehend *perfectum* particular Specie Modes of Washing, Sprinkling, wash'd. Th Baptizo by law intended; a Mr. Rees by his Friend afford Ground inclination less look little good. Or, want. For stood any washing as severely c for which " signify t it is us'd offered by be perform " out r " the W Mr. Rees who und Mr. Works,

plain Facts, as may suffice to settle our Judgement in the  
ent Point, viz. that *Baptizo* does not natively and properly  
signify only to dip or plunge; but signifies to pour, sprinkle, wash,  
cleanse: And consequently Mr. M. cannot possibly acquit  
himself of the Task which he is obliged to undertake, viz. "to  
show that *Baptizo* never signifies any other Thing but plunging."  
And whereas he argues from Mr. Gill, and Mr. Rees, that, "tho'  
*Baptizo* signifies to wash, yet it is only by Consequence, and not  
primarily." I call upon him to answer the above Quotations  
from Homer, Plutarch, &c. which fully overthrow the Argument.  
As to Mr. Rees's Observation that the Word "signifies to dip  
into any Matter absolutely, without Regard to Water, or any  
other Liquid." it falls before the above Quotations; and not  
only so, but it makes more against than for, his Cause: For one  
may dip his Foot in Mud, and yet not be overwhelmed, either  
Foot or Body. Mr. Gill says, "It's plain, the Lexico-graphers  
mean such a Washing as is by plunging." But whence is this  
plain? Is it because there is no other Way to wash, only by  
plunging? He replies, "had they meant washing by pouring,  
they would have rendered it by *perfundo aspergo*, to pour or  
sprinkle." But why so? Is it not plain, that *lavo abluo*, com-  
prehend *perfundo aspergo*; as the general comprehends every par-  
ticular Specie, or Sort? Pouring and Sprinkling are particular  
Modes of Washing; therefore Washing comprehends Pouring and  
Sprinkling, and every other particular Mode whereby Things are  
wash'd. This Observation shews the Propriety of rendering *bap-  
tizo* by *lavo* rather than *perfundo*, even when washing by pouring is  
intended; and consequently Mr. Gill's Argument is palpably weak.  
Mr. Rees's Observations on the Dishonour done to Dr. Owen  
by his Friends, in publishing his Remarks on Dipping, might  
afford Grounds for pleasant Witicisms, to any Person, whose In-  
clination leads him that way. 1. The Doctor's Friends made him  
look little by said Publication. 2. His Remarks cannot be made  
good. Or, 3. They are just such Concessions as the *Anabaptists*  
want. For he (Mr. Rees) never met with a *Baptist*, who under-  
stood any Thing of the Matter, that ever denied *baptizo* to signify  
washing as well as dipping. Behold! Doctor Owen and his Friends  
severely censur'd: And yet the whole Matter granted and affirmed,  
for which they are censured: And what is the Off-come? "It does  
signify to wash, but it is by Consequence." Well, be that as it will,  
it is us'd by Authors to signify washing, and where is any Violence  
offered by saying, that baptizing is washing? Or, washing can  
be performed by pouring? But "it never signifies to wash, with-  
out regard to dipping—and--the Doctor don't assert, that  
"the Word natively signifies to pour or sprinkle." Query, Does  
Mr. Rees, in these odd Observations, speak like an honest Man,  
who understands the *Greek Tongue*?

Mr. M. blames me for not telling the Places in Author's  
Works, from whence I take my Quotations, but I think myself  
not

not faulty herein, seeing, I adopt their Words; and am  
to be charged with all I Quote from Authors. Were the  
to be determin'd by Authorities, to be so punctual would  
necessary; but not as the Point is now stated. Yet since he  
so desirous of knowing the place, in Doctor Owen's Works  
whence I take my Quotations, he may find them in his complete  
Collection of Sermons. pag. 580, &c.

I secondly prov'd our Sense of the Word to be just, from  
the Use of it in the *New-Testament*, here I alledg'd "*Mark*  
4. *When they come from the Market, except they wash they eat not.*  
In the *Greek*, except they be baptized. Now can we imagine  
the *Jews* plung'd their whole Body in Water, every Time they  
came from Market, and every Time they eat. No, for *v. 2.*  
tells us they only wash'd their Hands." To this Mr. M. op-  
poses *Peza*, himself, Mr. Leigh, and Mr. Gill. Mr. Leigh gives  
us the different Criticisms of Authors. The others I look on to  
be mistaken. Mr. Gill reasons most upon it; and so, to answer  
him is to answer all. He first tries to restrain this Baptizing to  
things that were bought in the Market, as Herbs, &c. but seeing  
he insists not on this, neither will I: Otherwise the vanity of it  
might easily be exposed. But he says, "if the washing of Per-  
sons be design'd it seems most likely, that washing the whole  
Body is intended, because washing the Hands is mentioned in the  
preceding verse. And so to understand it, better expresses the  
affected Sanctity of the more superstitious. All the *Jews* wash'd  
their Hands and Feet before eating: But those who pretended  
to a greater degree of Holiness, wash'd their whole Bodies, es-  
pecially when they came from Market. And of this total  
Ablution of the whole Body is *Luke 11, 38.* to be understood"  
I own these Glosses are ingenious; but they need a new Bible to  
warrant them. For tho' the Phrases be chang'd, there's no  
change of Persons. Our LORD makes no such Distinction  
as Mr. Gill does. He don't say, some wash their Hands,  
and some their whole Body: Nor does he speak of the  
more superstitious part, when he says the *Pharisees* and *all the*  
*Jews*, except they wash their Hands oft, eat not. And when they  
come from the Market, except they wash they eat not. Can  
any imagine, that the same THEY are not spoken off in both  
verses. What THEY? The *Pharisees* and *all the Jews*. Besides,  
the Question was not about washing the whole Body, but only the  
Hands, *v. 2.* Nay, we hear of no offence being taken, at any  
Time, by any of them, because of not washing the whole Body  
before eating. And tho' Mr. Gill is positive that *Luke 11, 38.*  
is to be understood of a total Ablution of the whole Body; yet I  
see less shew of reason for this than for the former. The *Pharisee*  
wondered, that he was not Baptized before Dinner. But could there  
be an Intelligent *Pharisee* in all *Judea*, who would wonder that he did  
not plunge himself before Dinner? Was a total Ablution, before eat-  
ing, so universally practis'd, as to make the Neglect of it strange  
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astonishing? If only the more superstitious part, as Mr. Gill  
did so, they could not be ignorant, that the general Part did  
otherwise; and so could not wonder at it. Could an *Anabaptist*  
wonder to see me baptize by pouring on of water, when the ge-  
neral Part of Christians do the same? But the *Jews*, it's said,  
do so wash when they came from Market. *Ans.* We hear not  
our LORD's being at Market that Day. Nor does the *Pharisee*  
wonder, that he was not Baptized after coming from Market;  
but before Dinner. Upon the whole, seeing I have proven the  
opposite Glosses of the great Men Mr. M. Quotes to be false;  
I must conclude my former Argument is just, viz. "If the *Jews*  
were Baptiz'd, when only their Hands were wash'd, then to  
Baptize a part of the Body is true Scripture-Baptism."  
I further observ'd from *John* xiii. 5. 10. where we are told of  
CHRIST's washing the Disciples Feet, that he "reckons washing  
the Feet to be a washing of the Person. *If I wash thee not, thou  
hast no Part in me—He that is washed, needeth not save only  
to wash his Feet. q. d.* in such washing as is only Symbolical, or  
Mystical, and has a spiritual meaning, it is enough to wash a part of  
the Body, since the Thing signify'd is thereby as well represented as  
by washing the whole. Whence I argu'd, if in Mystical washing  
no more be necessary, but only to wash a part of the Body, then  
it is not necessary to apply the mystical Water of Baptism save only  
to a Part. But the Antecedent is true, as *John* xiii. 10. fully  
proves; and so is the Consequent." Mr. M. calls this inconclu-  
sive, impertinent, trivial, weak and absurd reasoning. 2. He as-  
serts, "that pouring Water on the Face of a Child, cannot pro-  
perly be call'd washing the Child or Person, at all." (Which  
according to his usual Candor, he calls SCATTERING A FEW  
DROPS.) His reasons are. 1. The Word Baptize is not used in  
*John* xiii. 10. *Ans.* I did not say it was; But a mystical washing  
is there mention'd. 2. The Cases have no relation to each other."  
*Ans.* It requires hardiness to assert, that a mystical washing has  
no relation to a mystical washing. 3. To answer the Text, "we  
should have some total washing of the whole Body to go before  
Baptism." *Ans.* Were the Apostles wash'd wholly first, and  
then their Feet? If not, Mr. M. puts a false gloss on the Text.  
4. He says Baptizo signifies to dip or plunge: Which is already  
refuted; and is further to be considered. Lastly, with seeming  
Rancour, and plain Contempt, he says "his poor Opponents  
have no rule to direct them, whether the Water is to be pour'd  
on the face, back, hands, or feet." But he's mistaken—  
we pour Water on the Face, because it's the principal Part of  
Man's Body; and best represents his whole Person. Therein the  
Soul shines most Eminently; and the various workings of Men's  
passions and affections appear with most visible Symtoms in it.  
We can look on it, and wash it, and not be asham'd. To which  
add, that the word *prosopon*, which signifies Face, signifies also  
Person.

I observ'd, that "we have a more full Argument from  
 vii. 4. *And many other things there be, which they have*  
*to hold, as the washing, in the Greek Baptisms, of pots and*  
*brassen vessels and tables, or beds.* Here Baptism is trans-  
 WASHING: And every one knows, that Tables are not wash'd  
 dipping them under Water, but by applying Water to them,  
 pouring it on them. And for Beds they must only have  
 sprinkled. Hence I argu'd, that seeing things are Baptiz'd  
 pouring, or sprinkling Water on them, to Baptize does not  
 signify to plunge under Water, but is truly done by pouring—  
 according to the import of the Word." Mr. M. answers, "  
 "nothing to the purpose, what the present Custom of washing  
 Beds and Tables is; and that I ought to have shewn how  
*Jews wash'd them.*" I humbly presume this can be no difficulty  
 to any one, who is perswaded that the *Jews* were rational, and  
 exercis'd common sense, as well as their Neighbours. For who  
 but distracted Persons, would ordinarily dip their Beds in Water?  
 Or carry a Table when they would wash it, to a river or pond?  
 I see not why Mr. M. may not as well require me to prove  
 that the *Jews* walk'd on their Feet, and did not creep on all  
 Four. But he may justly be requir'd to prove, that every Man  
 in *Jerusalem* had Water sufficient, wherein to plunge himself,  
 his Family, his Bed, his Tables, and other Utensils, every Day,  
 and this without using the same Water twice. But if he cannot prove  
 it from Scripture, Reason, or ancient History, he will prove from  
 Mr. Rees, that "those fanciful People the *Jews*, superstitiously  
 "abus'd God's own appointment herein; for the LORD has  
 "commanded in *Lev. xi. 32.* that *whether it be a vessel of wood,*  
 "or raiment, or skin, whatsoever vessel it be; it must be put into  
 "water. And it could not be put into Water without dipping—  
 "Hence they ridiculously wash'd almost every thing, and their  
 "Beds too." Mr. Rees wisely avoided to tell the Occasion of  
 this Precept, lest it should have spoil'd his Argument. For as he  
 has cited the Place, and represented it, there appears no superstitious  
 abuse of the Precept at all; but on the contrary, he has  
 made it seem to require such an universal plunging of Things.  
 The Command was, to put such vessels, or garments in water,  
 whereon the Dead carcass of a weasel, mouse, tortois, ferret,  
 camelion, lizard, snail, or mole did fall. But there's no mention  
 of Beds. This Law was so plain and circumstantial that I see  
 not how the *Jews* should thence conclude, that they must dip  
 their Beds too, whether any such Carcass fall on them or not.  
 But what cuts the Sinews of this labourous shift, is, that our  
 LORD gives a quite contrary ground of this Practice. For he  
 ascribes it, not to their abusing the Precept in *Lev. xi. 32.* But  
 their holding the Traditions of the Elders. *i. e.* Their unwritten  
 Oral, Traditions. Now Mr. Rees should have shewn, that  
 the Traditions required plunging; but he has not. It's plain  
 enough, that he and Mr. M. are honest and faithful to their  
 own Cause, come of truth what will.

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I observ'd from *Heb. ix. 10.* That the Apostle speaking of Levitical Worship, says, it consisted in meats, drinks, and divers washings: In *Greek* divers Baptisms. The Apostle here refers to all the ceremonial Purifications, without Limitation. And observes, they were of divers kinds, as Water, Blood, and Oil: And diversely apply'd, *viz.* by bathing, sprinkling, pouring, putting on with the finger. Yet Sprinklings were the most solemn; in allusion to which, the Blood of *CHRIST* is call'd the Blood of sprinkling, not of dipping. And in ver. 19. He calls one of these Baptisms, sprinklings. Sprinkled therewith the Book and all the People. Hence I argu'd, if many, or most, of these Baptisms were done by sprinkling, then sprinkling is true and proper Baptism, according to the Signification of the Word." To this Mr. *M.* opposes himself, Mr. *Keach*, and Mr. *Gill*. He denies, that the Apostle refers to all the ceremonial Purifications in ver. 10. Because in ver. 19. He uses the Word *erubantise*, sprinkled. Mr. *Keach* argues against his Opponent, that Baptizo is not us'd in *Heb. ix. 19.* But Rantizo. "Speak, says he, and confess your ignorance: Or else acknowledge your Sin, in going about to deceive the People, by making them believe that sprinkling is in the *Greek* baptizing." Not so fast. I can either acknowledge Ignorance, nor Deceit, in the Case. *Baptizo* is not us'd in ver. 19. And who says it is? "You must needs know, says he, that the *Greek* Word in ver. 19. is *rantizing*." True, I know it; and all the better it is for my Purpose. For my Argument has all it's Force from the Change of the Phrase. Had the Apostle us'd *baptizo* in ver. 19. I could have had no better Argument than this, *viz.* some of these Baptisms are Baptisms, but his using *rantizo*, affords me this clear Argument, *viz.* some of these Baptisms are Sprinklings. Certainly our Opponents are sadly at a Loss for Arguments, when they urge against us what makes for our Cause.

BUT lest I should not be fully answered, Mr. *Gill's* Testimony is subjoin'd, 1. He denies, "that these ceremonial Washings stood for Sprinklings at all, either generally or particularly; but asserts, they were perform'd always by bathing or dipping in Water." Who can avoid Amazement in hearing such an hardy Assertion from one, who professes to believe the Scriptures! I would desire the Reader to peruse the following Scriptures, which, for sake of Brevity, I transcribe not, *viz.* *Exod. xxix. 20, 21. Numb. viii. 2. and xix. 9---19. Levi. xiv. 4---8. and xvi. 14. 19.* And as he that reads these Texts, let him consider, to what desperate Shifts Error will drive those who are ensnared by it.

2. HE says, "these Baptisms were call'd divers, not because they were performed different Ways, as some by sprinkling; others by pouring, and others by plunging; but because of the different Persons and Things, which were the Subjects thereof."

And is this he whom Mr. *M.* calls the learned Mr. *Gill*? 'Tis true, this Gloss makes for his Purpose, but is expressly contradictory



dictory to the Apostle. The Apostle says, the Washings were  
vers. No, says Mr. Gill, the Washings were the same, and  
Persons only were divers: These are the Men who call for  
press Scripture, and expressly withstand it, when advanc'd  
for the Testimony he quotes from *Maimonides*, it is already  
stantially consider'd. Nor need I observe more upon it, but  
that *Maimonides* was not more learn'd, nor more orthodox, than  
*Moses*. Upon the whole my Argument must needs remain in  
Force, when nothing but such lamentable Stuff can be oppos'd  
to it.

I next advanc'd three parallel Texts, in each of which the  
Word Baptize signifies to sprinkle, not to dip, viz. *Matt. iii. 11.*  
*Mark i. 8.* *Luke iii. 16.* *He shall baptize you with the Holy*  
*Ghost, and with Fire.* Now the Scriptures every where express  
Baptizing with the *Holy Ghost*, by sprinkling, or pouring forth  
his Influencies on Persons, as *Acts ii. 17.* *Joel ii. 28.* *Isai. xlv.*  
*3.* And *Ezek. xxxvi. 25, 26, &c.* but no where is it express'd  
by dipping or plunging. The Sum of what Mr. M. answers  
hereto, is, 1. "That the Word is not us'd in these Texts properly,  
but metaphorically; and therefore it is unreasonable to infer its  
proper Sense therefrom." How a Person who understands a Me-  
taphor, can reason thus, I know not. Every School-Boy, who  
has learn'd his Rhetorick, knows, that a Metaphor gives the  
Name of one thing to another, because of some Resemblance be-  
tween them. A Metaphor, without a Resemblance, is an express  
Contradiction. Seeing, then, there is a Resemblance, we can dis-  
cover the proper Sense of a Word, by its metaphorical Use, with  
great Certainty. Mr. M. says, "according to this loose and wild  
Reasoning, the Word Baptize may signify giving, or sending,  
"because we read of giving and sending the *Holy Ghost*. And  
It is a more loose and wild Way of talking to insinuate,  
that the Influence's of the Spirit are never express'd pro-  
perly, because they are sometimes express'd metaphorically.  
Because baptizing in the cited Text is metaphorical, will it follow,  
that giving and sending are metaphorical too? No.

2. He says, "Baptizing with the *Holy Ghost* has only a Re-  
ference to the miraculous Gifts of the Apostolick Times, and not  
to the sanctifying Influence's of the Spirit. Hence none are bap-  
tized with the *Holy Ghost* since miraculous Gifts have ceas'd.  
And this Bptizing, he says, was fulfilled on the Day of *Pentecost*,  
and that the Account the Scripture gives us of it, does not  
obscurely point out the Mode of baptizing by plunging; when  
*the Spirit like a rushing mighty Wind, filled all the House where*  
*they were sitting: And in the Appearance of cloven Tongues sat upon*  
*each of them: And they were all filled with the Holy Ghost.*

On this he says, the Disciples were overwhelmed and covered  
with the *Holy Ghost*---And as it were, dipped or plunged in him.  
Still I confess these last Expressions shock me, however grateful  
they are to Plungers. He might as well argue, that we are bap-  
tized

ed by the Air, because it is about us, and above us. But, not delay in remarking on all exceptionable Things, if this very baptizing on the Day of *Pentecost* be express'd by pouring, then is Mr. M's Argument overthrown, and that it is so express'd, appears in ver. 17. *I will pour out of my Spirit upon all Flesh.*—And ver. 18. *I will pour out in those Days of my Spirit.* ver. 33. *He shed forth, or (exechée) hath poured forth, this which ye now and hear.*—Mr. M. asserts, that the Promise of baptizing with the *Holy Ghost*, was fulfill'd on the Day of *Pentecost*. The inspired Pen-man, three Times in the same Chapter, expresses this baptizing by pouring; therefore Baptism is rightly performed by pouring. And seeing Mr. M. owns, that it is spoken, "in reference to the then well known Mode of baptizing in Water." It will follow, that the then well known Mode and Practice of baptizing in Water, was by pouring it out on the baptized. And as he professes, that "if any one will enlighten him of an Error in this Point, he will be obliged to him." It may be hop'd he will yield to plain Scripture.

ANOTHER Place full to our Purpose is 1 Cor. x. 2. *The Israelites were all baptized unto Moses, in the Cloud, and in the Sea.* And we are told how this Baptism was performed in *Psa. lxxviii, 7, 8, 9.* GOD---when thou didst march through the Wilderness---The earth shook, the Heavens dropped---Thou O GOD, didst send a plentiful Rain.---Now, if baptizing here signifies plunging, we must understand, that the *Israelites* were lifted up, and doused down into the Cloud, and the Sea; which is directly contrary to Scripture. The Rain was pour'd upon them from the Cloud, and thereby they were baptized.

I came next to consider their Argument from Scripture-Examples, and in answer to what they urge from *John's* baptizing in *Jordan*; and at *Enon*, because there was much Water there, I observed, That if *John* had preach'd in *Jerusalem*, and afterwards gone out to a River or Pool, to baptize his new Converts, there had been some colour of probability that he plunged them: But the Case was otherwise: He preach'd at *Jordan*, and took the nearest Water he had." Mr. M. thinks the Texts are so full in his Favour, as to need no Explanation; "considering that *Pædobaptists* grant, that *baptizo* natively signifies to dip, or plunge." But he should consider, he deals with one who grants no such Thing; who has manifested the contrary; and is not willing *jurare in verba magistri*. I judge the Mistake of some great Men has proceeded from their confounding *bapto* with *baptizo*; and not observing how constantly the *Holy Ghost* has distinguished them in the *New-Testament*. If the Terms were synonymous, they would both have been used indifferently, to express the Ordinance of Baptism. But contrarywise, *baptizo* is always us'd when mention is made of said Ordinance; and *bapto* not so much as once. Hence it follows, if *bapto* natively signifies to dip or plunge, *baptizo* does not signify the same; for I hope none will venture to affirm, that the *Holy*

Spirit studiously, and constantly, keeps up a Distinction without Difference. And if not, then to baptize is not to dip or plunge in strictness of Speech.

BUT to return, Mr. M. asserts, that "in this Affair I am like the obstinate Jews, when they said, *If he be the King of Israel, let him now come down from the Cross, and we will believe him.*" Doubtless he designs hereby to express how plain the Case is, and how great my Obstinacy. And might it not be expected, that I would expose me with strength of Argument, if the Case were so plain? But instead thereof, he assures us, "that it amounts to satisfactory Evidence, that John immers'd the People, if we consider, that he baptized in Jordan, and at Enon, because there was much Water there, and that CHRIST being baptized came up out of the Water." O how satisfying is this Evidence, when he has no Argument at all against what I offered, but simply repeats the refuted Objection! Has Mr. M. shewn, that none could baptize in Jordan without dipping under it's Waters? John baptiz'd in Jordan; therefore he baptiz'd by plunging. Famous Evidence this! He baptized in Enon, because there was much Water, therefore he baptized by plunging. "The Argument would be self-evident, if it could be proven, that none can baptize where there is much Water, any other Way but by plunging. But until this difficult Point be proven, their Argument will not conclude." *Char. Plea.* pag. 91. None of these Arguments has Mr. M. refuted; yet he has satisfying Evidence. But he says, "the People went out to John from Jerusalem, not only to hear him preach, but also with a Design to be baptized." But the Question was, did John preach in Jerusalem, and afterwards go out to a River to baptize his new Converts. To this Mr. M. can answer with Admiration, "Who can number the Objections which Unbelief will invent!" And this is all the Answer we are like to get. Thus, "he has review'd his Argument, and finds it stands unmoveable." Yes, it is fixed in his Book; and we know *Litra scripta manet*, the Print stands firm. His trifling Remarks on my saying, that John baptized in Jordan, because it contained real Water, I let pass without further Censure.

I undertook to shew "sufficient Reason, why John baptized where there was much Water, without supposing him to do so for the sake of plunging; viz. The Multitudes he baptized required a large Quantity, tho' he had used but a little to each Person: There was need of much, that the People, and their Horses might drink; and that he might give no Offence to the Jews, by baptizing in what they would account polluted Water. But it appears not, that the Wilderness of Judea afforded Water sufficient for these Purposes; therefore it was needful to go where it was plentiful: Nor is it at all probable, that John baptized by immersion, considering how immodest it would have been for Males and Females to strip before such Crouds. Where had they Retirements in which to dress, or undress? Or where could all get Changes

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of Raiment?" Mr. M. says, "That a Bason full of Water, carried into a Meeting-House, would go a great ways." A great way, besure, among Thousands! But would not the *Jews* have accounted the Water polluted after it was once used? And how would this Bason full have supplied Man and Horse with Drink? That much Water was necessary for this last Purpose, Mr. M. says, "is such a wild and extravagant Fancy, that it deserves not a serious Answer." Hence he will give it no Answer at all. But can one exercising Reason, think it wild and extravagant to say, that many thousand People and Horses need much Water? Would it be more sober to say, that a Bason-full would go a great way among them? He urges, that "there is no intimation in the Text or Context of such a Thing." But does not Common-Sense intimate, that many People and Horses will drink much Water? And are the Scriptures written for such as have not Common-Sense? No, certainly.

I am, it seems, "very inadvertent, to say no worse, to represent that the Multitudes were baptized of *John* in *Enon*, when the Scripture is plain, that they were baptized in *Jordan* and when *John* was at *Enon*, the Crouds then attended the Ministry of CHRIST." Ans. My Observation respected *Jordan*, as well as *Enon*. Nor is there any Inconsistency in saying, that in such a populous Country, there were sufficient Crouds to attend the Ministry both of CHRIST and *John*.

He says, "If *John* intended to cut off Occasion of Offence from the *Jews*, he must not only use running Water, but also dip the Persons in it, answerable to the unclean Person's bathing himself, *Numb. xix. 17, 18.*" But were the *Jews* no better Reasoners? Because a Person ceremonially unclean must bathe himself, will it follow, that Baptism must be performed by dipping? But be that as it will, my Argument stands good, that *John* had need of much Water, seeing it was offensive to use the same Water twice; "It is even astonishing, says he, how weak and impertinent our Opponent objects, that the Wilderness of *Judea* afforded not Water sufficient for said Purposes; seeing where *John* baptized there was enough to dip Persons all over." The Meaning of IMPERTINENT is surely hid, either from Mr. M. or from me: For this Argument has no imaginable shew of Opposition to what I urg'd. If there was not sufficient Water in the Wilderness, it was necessary that *John* should go where there was plenty, to accommodate Man and Beast, &c. After all, he says, "my Objection from the Scarcity of Water is fully answer'd in *Deut. viii. 7. The Lord thy God bringeth thee---into a Land of Brooks of Water, of Fountains, and of Depths.*" What, then, is the Conclusion? *John* left not the Wilderness of *Judea* through scarcity of Water; nor to accommodate the People; for that would be wild and extravagant; therefore he left it for no Reason at all. It is also to be noted, that his Gloss on *Deut. viii. 7.* would prove, were it true, that even the Wilderness abounded with Water, which

which is contrary to Scripture. But it seems too much his way to answer one Text with another; and so leave them in a Contradiction, rather than not have something to say.

To the rest he answers in the Lump, "that the *Jews* cannot be suppos'd scant of Raiment for such Purposes; nor at a Loss how to preserve the Rules of Decency and Modesty." But may it not be suppos'd, that the Publicans and Harlots, who did not comply with the Laws of purifying, were scanty? And how Males and Females could strip, before a Multitude, and yet be at no loss how to preserve the Rules of Decency and Modesty, Mr. *M.* has not told, nor can I divine.

I observ'd, that the original Words in *John* iii. 23. viz. *hudata polla*, do not necessarily signify much, but many Waters. Mr. *M.* demands "Instances where the original Words must be so understood." I conclude firmly, that none who understand *Greek*, will deny, that *polla* signifies many, and *hudata*, Waters, so that there is no need to search for Instances, And the Testimony of credible Travellers, who report that *Ebon* is a Place of many Springs, yet none of them deep enough to plunge in, is a good presumptive Proof, that the Words must be so taken here; however they may be understood in other Places.

He says, "If Respect is had to something else, and not to the Mode of Baptism, the Reason given by the *Holy Ghost*, why *John* baptiz'd there, viz. because there was much Water, would not be at all expressive." What is already said shews the contrary: There was good Reason why *John* should baptize where there was much Water; because where he baptiz'd, the Crouds gathered and must be supplied as aforesaid.

The *Anabaptists* argue from *Mat.* iii. 16. and *Acts* viii. 38. 39. that Our Saviour, and the Eunuch were dipt, because they are said to go down into the Water, and come up out of it. I observ'd, that "the whole Force of their Argument here depends on the small Propositions, into and out of; which, they suppose, prove them to have been dipp'd. But how forc'd is the Consequence? They went into, and out of, the Water; therefore they were plung'd under it: No doubt, because none can go into the Water, unless they go under it; nor come out of it unless they have been at the Bottom." Mr. *M.* disclaims the Argument: And asks "if I ever Read a Baptist author, that argues after the Manner I talk?" *Ans.* I either utterly Mistake Mr. *M.* or he himself argues in the same Manner. 'Tis true, he does not put his Argument into form, else it would be too glaring: But his Medium and Conclusion are the same. If not, let his Words refute me. He reasons from the Eunuch's Baptism, which, he says, "sets the Matter in so clear a Light, that no Objection, of any Weight, can possibly be made against what they profess." And thus the Argument proceeds, "they came to a certain Water; they both went down into the Water; and that the Matter might be yet clearer, 'tis

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added, both *Philip* and the Eunuch; that he Baptiz'd (as he  
dipp'd) him; that they both came up out of the Water." And  
does not this Argument plainly depend on, the Proposition  
INTO and OUT OF? Where else lies it's great Strength? Put  
it into form, and it will stand thus, *viz.* They both went into,  
and came out of, the Water; therefore they were plung'd under  
it. But he will not venture his Cause on this Argument, and  
therefore observes, that "these Circumstances prove they were in  
the Water: And the Meaning of the Word proves, that they  
were dipp'd." And does this unanswerable Argument, from the  
Eunuch's Baptism, turn out so? He can, it seems, prove no more  
from the Circumstances of it, but only that they were in the Wa-  
ter. But this proves not, that they were plung'd, which is the  
Point in Debate. To help the Cause he flies back to the mean-  
ing of the Word Baptize. He might just as well have told us,  
that the Eunuch's Baptism will prove nothing for their Purpose;  
but the whole of their Strength depends on this, that Baptizo signi-  
fies to plunge, and nothing else. The Matter is thus. These  
boasted Circumstances will do nothing of themselves, but prove  
they were in the Water. It is already shewn, that Baptizo will  
not make for them. So that if there be not something in his, &c.,  
they have nothing left.

I observ'd, that their Argument depended on this Maxim, that  
a Person could not go into, and out of the Water, unless they  
were plunged under it. Mr. M. after some of his Compliments,  
owns "that they may go into it an hundred Times, and not be  
plung'd. But says this is very different from the Case, when the  
Administrator, and Person to be Baptiz'd, do both go down into  
the Water, the one to Baptize, and the other to be Baptiz'd.  
Here the one goes into the Water to be Baptiz'd, and comes  
up a Baptized Person." If I understood him, we learn this  
Point, *viz.* that going into the Water does not signify to go under  
it, in General; but only when a Person is to be Baptiz'd. And  
thus it is a full and accomplish'd begging of the Question in Debate;  
An Argument of which they need not be ashamed.

I observ'd, that they who go down to the Sea in Ships *Pf. cviii.*  
23. are not suppos'd to go under Water. Mr. M. bids me "ask  
Sea-men then, if they do not go under Water when the Stormy  
Wind ariseth, &c." If I should ask, I would doubtless be told,  
that it does not always blow Tempestuously at Sea. And his Reply,  
being only calculated for a Storm, will be of no Service to his  
Cause in a Calm.

I observ'd, "that if out of the Water, be the same as from under  
it, we can then prove, that *Philip* was plung'd as well as the Eu-  
nuch; the same Phraze being us'd of both." Here Mr. Rees is  
Quoted as a sufficient Answer to this, and what I Quoted from  
Doctor Ridgely. He says "none suppose *Philip* and the Eunuch  
were all under Water, with their whole Bodies; but that they  
both stood in the Water, and *Philip* put the Eunuch under it,  
" and



and then they both walk'd out of it. And when a Person  
" been rais'd, and plac'd upon his Legs after Baptism; he  
" make use of his understanding in going out of it." Here is grant-  
ted all we want. If none suppose *Philip* and the Eunuch were both  
wholly under Water, then ought none to suppose, that into and  
out of the Water, implies plunging. If the Phrases will not  
prove that *Philip* was plung'd, neither will they prove, that the  
Eunuch was. He calls Doctor *Ridgely's* an odd Notion, but has  
not refuted it; nor so much as directly oppos'd it. For be it for  
that the Act they speak of, is being rais'd or rising; yet what  
the Doctor speaks of, is coming up out of the Water. He is not  
criticising on *Resurgimur*, but on *out of*. So that his Argument is  
good enough for ought that is said against it.

I observ'd, that "*Jerom* and *Eusebius*, who lived not three  
" Hundred Years from that Time, assert, the Place was only a  
" Spring of Water, where the Eunuch was Baptiz'd: And the  
" Diminutive expression, a *certain Water*, seems to intimate so  
" much." This Mr. M. has thought fit to pass over.

" AGAIN, it greatly lessens the Force of their Argument from  
" these Examples, that we never Read of any going into or out  
" of Water, save only when they were in the Woods, or on the  
" Road; then whoever would be Baptiz'd must go where the  
" Water was; and not having Vessels to take it up withal, it  
" was therefore convenient to go a little way into the Water,  
" that the Baptizer might more readily take it up with his Hand.  
" If we Read of Persons usually going out of Houses or Cities  
" to a Water convenient for dipping; of their being PUT INTO  
" it, and TAKEN OUT of it; of their putting off their Cloaths,  
" and PUTTING them on; there would then be more  
" probability that they were Baptiz'd by dipping: But as  
" Things are now related there appears no probability that  
" it was so." Mr. M. answers, that " we Read not that  
" Water was brought to any House, to pour upon Persons  
" — That it's very improbable the Eunuch had no Vessels  
" with him in the Chariot. It's a query what Diseases the Bapti-  
" zers labour'd under, that they could not reach the Water,  
" without going into it. That we read of People going to be  
" Baptiz'd of *John* in *Jordon*, and *Enon*; and where came they  
" from but out of their Houses?" But the Question is, did *John*  
preach in Houses or Cities, and from thence go out to a River to  
Baptize his New Converts? We know People went out of their  
Houses to hear *John*, and be Baptiz'd if Convinc'd; but what is  
this to the Question? Nothing at all. It's also plain, that com-  
mon Sense teaches Persons, who are under no Diseases, to take  
the most Convenient way, in doing their Business. But I need not  
Multiply Words: I can venture to leave a Reader of but common  
Judgement to make Remarks on Mr. M's present Answer to the  
foregoing Observations.

I observ'd, that " this appears still less probable, when we  
" consider that the Apostles had not Convenience every where to  
" plunge

plunge all they Baptiz'd. They preach'd wherever they came :  
 Wherever they preach'd some were converted ; and whoever were  
 converted, upon Profession of their Faith, were immediately  
 Baptiz'd. Now they were not always nigh to Rivers or Ponds ;  
 nor had they Fonts erected for this end ; they must either then  
 not Baptize at all, or else must do it some other way than by  
 plunging ; that is, by pouring or sprinkling." Mr. *M.* demands  
 of " that the Apostles could not Baptize for want of being  
 near a River or Pond " *Ans.* I dont say they could not Baptize,  
 they could not plunge. And I think its proven from hence,  
 that Rivers and Ponds are not every where, nor besides every  
 house : And as plain, that the Heathen, who us'd not Baptism,  
 had no Fonts erected for that Purpose. Now if such Self-Evident  
 Assertions need Proof, we may with equal Reason be requir'd to  
 prove, that it is sometimes Day, and sometimes Night.  
 He says, " it's not in the least probable, they dipped some and  
 sprinkled others ; for wherever we Read of Administring this  
 Ordinance, 'tis still express'd by the Word Baptize." I did not  
 say they dipped any at all : And unless I had said so, I cannot  
 imagine the use of Mr. *M.*'s Observation. He further Notes, that  
 those Places where Baptism is but just mentioned, are to be com-  
 par'd with other Scriptures, which give a full and clearer Ac-  
 count of the Manner and Circumstances of it's Administration."  
*Ans.* These suppos'd clearer Places we have been considering, and  
 Mr. *M.* gives them up as insufficient of themselves, and has re-  
 course to the Meaning of the Word Baptizo. INTO and OUT OF  
 only prove them to have been in the Water, as he owns, but not  
 that they were plung'd. Hence he flies for refuge from those  
 clearer Places, to where Baptism is but just mention'd. When it  
 comes to a pinch the Signification of Baptize must do all. It only  
 proves they were dipp'd.  
 But if our Translation proves them to have been in the Wa-  
 ter, the Greek Propositions will not prove even that much : This  
 is made evident by various Instances ; shewing that *apo* commonly  
 signifies *from*, and *ek* often the same, and *eis* often to ; and ob-  
 served, " that to bring Instances where *eis* and *ek* signify *into*,  
 and *out of*, will not serve their Turn ; they must shew that they  
 ever signify less, and especially in the controverted Places."  
 Mr. *M.* says, " if they take it for granted, that they signify *into*,  
 and *out of*, in the controverted Place, I can never shew to the  
 contrary but they are right : And I ought to have shewn the  
 Words are wrong translated, else I make only a noise and bluster in  
 vain " But is this Mr. *M.* ? Does he, after all his Confidence,  
 thus give up the Affirmative, and in effect. say, he cannot prove  
 while he ventures the whole Affair upon my proving the  
 Negative ? Does my Argument oblige me to prove the Ne-  
 gative ? No. I have fully answer'd my Purpose, by shewing that  
 he cannot prove the Affirmative ; which he is strongly obliged to  
 do. Accordingly he undertakes it ; nor is he at a Loss for an  
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Argument. I had said, "Philip came up out of the Water as well as the Eunuch." On which he observes, "'tis very natural then to understand, that *eis* to *hudo* signifies into the Water; else how could Mr. Finly assert, they both came up out of the Water, if they were not in it? Thus Mr. F. at unawares, confirms all that we plead for, viz. that *eis* and *ek* in this Place, do signify *into* and *out of*." But I humbly presume, the Reader will see, that Mr. M. has at unawares, confess'd his Penury of Argument, if not also of Candor. For, let it be observed, I first shew'd, that even from our Translation they could not prove their Point. Secondly, that they could not prove the Greek Propositions *eis* and *ek* signify any more than *to* and *from*, in the disputed Place. Now Mr. M. advances what I observed from our Translation, to prove that I said *eis* and *ek* signify *into* and *out of*, directly contrary to the whole Tenour of my Reasonings. If such Conduct does honour to himself and his Cause, he's welcome to proceed in it.

I now come to their third Topic, viz. Scripture-Allusions. They alledge Rom. vi. 3, 4, 5. And Col. ii. 12. where Believers are said to be buried with CHRIST, in or by Baptism; and to be planted together in the likeness of his Death. These Expressions they say, allude to the then Mode of Baptism: And suppose baptism should be so administer'd as natively to represent a Burial and Resurrection; and that is by Immersion.

"But why so? Are the Sacraments natural Signs of the Things by them signified? Or are they only arbitrary Signs? Every one who understands them, must and will own they are only arbitrary. And if so, why must they bear such a natural Resemblance of the Things signified by them?" Mr. M. answers, "It's allow'd by all, that there is always a Resemblance between the Signs and the Things signified." By no Means: For I utterly deny it, and that with the Consent of all the learn'd Men I ever read. He observes, that "as all Sacraments are appointed of God, so also what they should signify." This is granted: But will it follow, that therefore the Sacraments are natural Signs? No. For he further notes, that "Sacramental Signs are arbitrary with Respect to the good Will and Pleasure of the Institutor:" And I hope Mr. M. does not accuse me of holding, that they are arbitrary in respect of us. Thus he and I sometimes agree: But after all, he says, "it's manifest they bear a natural Resemblance of the Things by them signified, whatever I object against it." So then, they are natural and arbitrary; and again arbitrary and natural too. It is hard to dispute with one who knows not the Meaning of Words in common Use.

I observed, "that we are said to be planted together in the Likeness of CHRIST's Death. Now he died hanging on the Cross; must we therefore be fixed on a Cross when baptiz'd, that so there may be a natural Resemblance? Or what Reason can be given, why the one should be resembled, and not the other?"

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to this Mr. M. opposes the Assembly's Notes on Rom. vi. 5: who explain the Metaphor of being planted thus, " As Plants engrafted receive Juice and Fruitfulness from the Stock, so Believers receive spiritual Life from CHRIST." This explains planting, but what follows does not so well explain, IN THE LIKENESS OF HIS DEATH, viz. " A Plant set in the Earth lies dead for a Time, but afterwards springs up and flourisheth; so CHRIST's Body lay dead for a Time in the Grave, but sprang up and re-flourished in his Resurrection." This may explain the Metaphor of a Burial, but not of Killing or Death. What follows in the Quotation, is to the same Purpose: But these Words, *in the Likeness of his Death*, are not yet explain'd in this Note; and so they will remain to warrant my Argument. The Death of CHRIST is as much signified in Baptism, as his Burial and Resurrection: And the Metaphor of Planting agrees to it; for the Cross was fix'd in the Ground, and set as a Plant, and he hung thereon. On the whole, I may still ask, what greater Reason is there for a baptismal Burial, than for a baptismal Crucifixion? If the one must be resembled, why not the other?

BUT Mr. M. for wise Ends no doubt, has pass'd over the latter Part of the same Paragraph; which I will set before him again, viz. " Are not the Blood of CHRIST, and the Influences of the Spirit of God, signified by Baptism? And is not the Blood call'd the Blood of sprinkling, and these Influences express'd by sprinkling? Well, and why should not these be resembled in the Mode of Baptism, as well as the rest, seeing they are signified by Baptism? And how can these be represented but by sprinkling, pouring, or washing.

I next propos'd, " that it should be proven dipping was then us'd, before it be asserted, that the Apostle alludes to it." To prove this Mr. M. presents us with several Testimonies, 1. The Assembly's Notes, which say, " He seems to allude to it." 2. Mr. Pool's, which he miserably perverts, by quoting only an Opinion which is rejected thus, " He (the Apostle) seems here to allude to the Manner of baptizing in those warm Eastern Countries, which was to dip or plunge the Party baptiz'd, and as it were bury him for a while under Water." But the Place runs thus, " Some think he alludes here to the Manner of baptizing in those warm Eastern Countries, &c. as before. Others think, *with greater Reason*, that this Phrase is used to signify that Union and Communion which Believers have with CHRIST in his Death and Burial, which is signified by pouring Water on the Person (like Earth or Dust on a dead Body) and not as by dipping him under Water." What will not Mr. M. dare for his Cause, when he can venture to forge a Quotation? Can tell us, the Continuers of Pool's Notes assert the very Thing they contradict? His next Testimony is from Dr. Towner's, who only offers the same Anabaptistical Arguments, which I have been, and am refuting; and I need not, for a Complement to him, write all my Book over again.

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He says " Immersion was the general Practice. of the primitive Church, and of the *Greek Church* to this Day ; and who think either the one or the other would have been so tenacious of so troublesome a Rite, were it not that they were well assisted as the primitive Church might well be, that it was the only instituted, and legitimate one." But surely the Doctor might have known, that many are as tenacious of more troublesome and also expensive Rites, of their own Invention ; and among others the *Greek Church* at this Day : And that there were many Abominations in the primitive Church, notwithstanding their Opportunity to know the Apostle's Doctrine and Practice. Thus he could have destroyed his own Argument. Doctor *Whitby* says " Immersion was religiously observed by all Christians for thirteen Centuries. To this I oppose *Clemens, Eusebius, and Sozomen*, who relate the following Passage of the Apostle *John*, viz. That when he return'd from *Patmos* to *Ephesus*, he committed the Education of an hopeful Youth, to a certain Bishop or Minister, who afterwards turn'd dissolute, and became Captain of a Rout of Thieves. The Apostle afterwards coming that way, solemnly demanded of the Bishop his Charge ; who acquainting him with the young Man's Apostacy, he was much grieved ; and repaired without delay to the Place where the Robbers haunted ; " he neither flieth nor resisteth, but exclaimeth, for this Purpose came I hither ; bring me here your Captain ; who in the mean Space, as he was arm'd, beheld him coming ; but when he knew it was *John*, he was stricken with Shame, and fled away ; the old Man, forgetful of his Years, pursueth him flying, and crieth, My Son, why fliest thou from me thy Father unarm'd and old ? O Son, tender my Case,---be not afraid,---as yet there remaineth hope of Salvation,---I will undertake for thee with CHRIST : I will die for thee, if need be, as CHRIST did for us,---I will hazard my Soul for thine,---trust to me,---CHRIST sent me. But he hearing this, first stood still, casting his Countenance to the Ground,---next shook off his Armour, anon trembled for fear, and wept bitterly. He embraced the old Man, and coming unto him, answered as well as he could for Weeping : So that again he seemed to be baptized with Tears, the Shaking of the Hand only omitted." *Eccles. Hist. Edit. Dr. Hammer, pag. 47.* Hence 'tis plain, that Baptism, in that early Age of the Church, was perform'd by sprinkling, how else could it be intelligible to talk of baptizing by shaking the Hand with Tears ?

*CYPRIAN* in his Letter to *Magnus* also declares his Opinion to the same Purpose : The Question was, whether Baptism was valid when perform'd by sprinkling : He answers, \* that " in his humble Opinion, the divine Benefits could not be maimed or weakened,

\* Nos quantum concipit mediocritas nostra, estimamus in nullo minui & debilitari posse beneficia divina, nec minus illi posse aliquid contingere, ubi plena & tota fide & carnis & sumentis accipitur,---

nor could any thing less accrue to him, who received the Ordinance with entire Faith, and to whom, with entire Faith it is administered." And the Reason he gives is, that the Soul is not cleans'd from the Filth of Sin in Baptism, as the Body is from it's Filthiness in a common laver. And adds, \* that " It ought to move none when they see the Infirmitie sprinkled when they are baptized; seeing the holy Scripture by the Prophet *Ezekiel* says, " I will sprinkle clean Water upon you, and ye shall be clean from all your Filthiness."

THE Council of *Carthage*, in their Synodical Epistle to *Fidus*, before quoted, express their Judgement of baptizing by Asperision, in almost the same Words, which therefore I need not recite. Now who can believe the Assertions of Dr. *Whitby* and *Towerson*, in the Face of such indubitable Testimony to the contrary? For my Part I cannot. On the whole we see how far Mr. *M.* comes short of proving that the Apostle alludes to the Mode of dipping.

I further argued, that on Supposition there was such a Practice, and that the Apostle alluded to it, yet it will not prove, that he either us'd or approv'd it. " For if an Allusion to a Practice will prove the Approbation and Use of it, then we can prove, that the same Apostle both us'd and approv'd the *Olympick Games*, because he often alludes to them."

MR. *M.* answers, " The Case is not parallel; for, says he, were the *Olympick Games* ordained of GOD? Did CHRIST authorize them? Does the Apostle say, that himself and other Christians acted in them? Or that they were design'd to represent a Death to Sin, &c. But what is all this more than a poor begging the Question in debate? And it is easy to retort, was Immersion ordained of GOD? Did CHRIST authorize it? Does the Apostle say, that himself and other Christians were plunged? Or that plunging was designed to represent a Death to Sin? &c. Thus the Point remains as it was, and my Argument is untouch'd."

" But for my Part, I do not beleve the Apostle alludes to the Mode of dipping in these Expressions, any more than I beleve that he alludes to some Custom of Christians being fastned to a Cross in Baptism, by those other Expressions, of being planted together in the Likeness of his Death: For I can see no more reason for believing the one than the other, and the one Practice is without Proof as much as the other."

MR. *M.* with apparent Bitterness answers, " why, his Unbelief cannot make the Word of GOD to be without Effect, tho it may harden some others; and asks, were there any such Christians, who us'd to fasten People to a Cross in Baptism, in the Apostle's Days?" *Ans.* I know of none such; neither do I know

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\* Nec quemquam moveri debet, quod aspergi vel perfundi videntur ægri, cum gratiam dominicam consequuntur. Quando scriptura sancta per *Ezekielem* prophetam loquatur & dicat: Et aspergam super vos aquam mundam, & mundabimini ac omnibus immunditiis vestris,



know of any in the Apostle's Days, whom Mr. M. can prove have been plunged in Baptism. He proceeds to ask, what signifies our Bibles to us, viz. If Christians were not plunged in Baptism. And again mentions John's baptizing in Jordan: And the Meaning of the Word *Baptizo* brings up the Rear. These Mediums applied to the present Argument will run thus, viz. John baptized in Jordan, therefore the Apostle in Rom. vi. alludes to plunging. Our Bibles are very significant to us, therefore Rom. vi. alludes to plunging. *Baptizo* signifies to plunge, therefore plunging is alluded to in Rom. vi. Famous Arguments these! And unanswerable before! I will tell Mr. M. how so great a Body of eminent Divines came to be mistaken in this Case, when he tells me how they came to be mistaken (in his Judgement) about his Principle.

"If it be ask'd how I can account for the Apostle's using such figurative Expressions, if they be denied to allude to the Mode of Baptism? I answer, CHRIST being the Covenant-Head and Representative of his Elect, they are therefore said to do and suffer what he did and suffered in their stead, because represented by him, and have Communion in the Benefits of his Obedience and sufferings: Hence they are said to be crucified with CHRIST, to be dead with him, and buried, and risen with him, yea, and to sit with him in heavenly Places." Mr. M. mentioned this Argument and thereby rais'd an Expectation that he would attempt to refute it, and so would have denied that we could account for the Expressions in the aforesaid Method. But instead of that he goes on with his own Story, and tells us, "that the Apostle holds forth a baptismal Burial, and baptismal Rising; or else it could not be said, buried with CHRIST in Baptism." But have I not shewn, that it can be said without any Allusion to the Mode? And Mr. M. offers no Argument against it: Unless it be one to tell us, "that these Expressions are perfectly agreeable with the Practice of CHRIST and John," without shewing that their Practice and his agree.

He has also ingeniously neglected what I further observ'd, viz. "the Apostle in Rom. 6. is using Motives to engage Christians to mortify Sin, and live Holy; and urges for one Motive their baptismal Engagements. He argues not from the Mode of Baptism, but from Baptism itself; which signify'd their Communion in the Benefits which accrue from CHRIST's Life, Death, Burial, and Resurrection: Therefore they should be conformable to his Death, who died for Sin, that they might die to it." The Apostle's argument, in short, will be this—Mortify Sin, and be Holy—Ye are under solemn Obligations to be so; for ye have, in Baptism, been devoted to God—Your very Baptism signifies your Holiness. But how trifling is the Argument according to the *Anabaptists* Gloss? viz. Mortify Sin, and be Holy; for in Baptism ye were dip'd under Water. They say Baptism must resemble CHRIST's Burial, and Resurrection. We say, according

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the Apostle, it signifies our partaking of the Benefits purchased by his Death, Burial, &c. On the whole, we see how unwarrantable Doctor *Whitby's* Words are, which Mr. *M.* adopts, "that we are Buried with CHRIST in Baptism, by being buried under Water, and the Argument to oblige us to a Conformity to his Death by Dying to Sin, is taken hence." So then, be Holy, ye were dipp'd. But since this Gloss makes the Apostle's argument weak and trifling; and since the Expressions can be better accounted for otherwise; we must conclude the Mode of Baptism not design'd in them.

My second Assertion was, that the Scriptures afford clearer grounds to us in favour of our Mode, than to our Opponents against it. And,

I. "It seems to be Prophecy'd off in *Isai.* 52. 15. *He shall sprinkle many Nations.* There's no need to prove, that this Text refers to Gospel times, it is so plain in the Context. Nor do I see one solid Reason that can be advanc'd against our referring it to the Water of Baptism, as well as to the Blood of CHRIST, and Doctrine of the Gospel." Mr. *M.* instead of reasoning, gives us railing and unmannerly Language: And brings in Mr. *Gill*, without Argument, "Wondering at the prodigiously heated Imagination, and Mind, captivated with a jingle of Words, that can think Baptism is here intended" Mr. *M.* says, the Text is no where referred to in the *New-Testament*, on such an Occasion." But can we not understand an *Old-Testament* Text, unless it be mentioned in the *New*? Does it's authority and perspicuity depend on its being Quoted? If not, Mr. *M's* Argument will do no Execution. He desires me to "shew the Place that proves, that this was fulfill'd by sprinkling many Nations." I observ'd, that the Blood which is call'd the Blood of Sprinkling, is signify'd by the Water of Baptism. And 'tis Matter of Fact, that in these respects our LORD has sprinkled many Nations. This prophecy seems Evidently to have had it's Accomplishment in the Apostle's Execution of that Commission given in *Mat.* 28. *Go, teach and Baptize all Nations.* Nor was it only fulfill'd by the Apostles, but is by Ministers of CHRIST in every Age. Now such a prophecy, plainly verify'd in it's fulfillment, is a clearer Argument for us, than a suppos'd Allusion can be against us." Now while Baptism is administer'd by Sprinkling, among so many Christian Nations, he need not ask, where this prophecy is fulfill'd.

II. I observ'd, "that the Scriptures give us Examples of several Persons, who seem to have been Baptiz'd by pouring, more probably than by dipping: As the three Thousand in *Acts* 2. 41. Who were Baptiz'd in one Day; yea in Part of a Day, and for ought that appears, only by twelve Men, who in so short a Time could not dip the third Part of them. They went not out of the City to a River or Pool, neither of which were within it. &c." Now I think he is causelessly confident, who asserts, that

that " it's far more probable they were Baptiz'd by Immersion. What Circumstances shew it to be so? Says he, " as the Word signifies, and as others were, of whom the Scriptures give a fuller Account." These fuller Accounts we have already considered; and Mr. M. himself declar'd them insufficient, laying all the Stress on Baptizo, yet he has recourse to them again. " There's nothing appears to the contrary, but that the Seventy Disciples were there." But this will only intangle his Argument the more. For is it probable, that there was Water enough in the City to plunge such a Multitude? Or a Place that would contain Eighty-Two Baptizers, and as many Baptized, all at once? Let him shew this.

" AGAIN, *Cornelius* and his Company afford us a good Argument. *Acts* 10. 47. *Peter's* Words are Memoràble, *Can any forbid Water, that these should not be Baptized?* He does not say, can any hinder to go to a Water? But, *can any forbid Water?* Which intimates that Water was to be brought." Mr. M. says nothing to this Argument: Only tells us, " this Place must be interpreted by other Scriptures, which speak more clear and full of the same Thing." And I must refer the Reader to what I have already said of these clearer Places.

" ALSO all Circumstances concur to shew, that *Paul* was not plunged. *Acts* ix. 18. 19. *He received sight, arose and was Baptized, received Meat and was strengthened:* All seems to have been done in the House where *Ananias* found him." Mr. M. argues, that he was not sprinkled, " because 'tis expressly said he arose and was Baptiz'd." And there was no necessity for his rising, had he been sprinkled. The Stress here is laid on his rising, to prove that he was plung'd: No doubt because none can be sprinkled, unless they sit or lye. A proper Argument for *Anabaptistry*.

" AGAIN, in *Acts* xvi. 33. I observ'd, that the Jailor and his House were Baptized after Midnight: Nor have we any Reason to believe, they all went out of the City, nor yet out of the House, for Water to plunge in, &c." To this Mr. M. answers two Things. 1. " The Jailor brought *Paul* and *Silas* out of the Prison; and 'tis very probable he took them into his House. 2. " He says, the Jailor and his House-hold were not Baptiz'd in Prison, nor in his House: For after they were Baptiz'd, 'tis very express, that he brought *Paul* and *Silas* into his House." *Ans.* The Case may be rightly apprehended thus, he first brought them out of the Inner Prison, or Dungeon, into a more comfortable Room; where he and his Family, being gather'd, were Baptized. Afterwards he brought them into his own House, his dining Room, and set Meat before them. ver 34.

" 'Tis true, we are not expressly told, that these Persons were Baptiz'd by pouring or sprinkling, much less that they were dipp'd: But all concurring Circumstances shew, that the former is much more probable than the latter, which is all my present

present Argument. I am not sprinkled. It is certain; words plain said Instance mentioned prove the it draw c s Argument their Truth sentence of loader the ces of Per as CHRIS flinch from rectly to c the mean ten advan carry th I observ Point, it to the O n this M to assert, f. Quite l, then i rther, " sprinkling because the ft way: sinuation Murther 'tis Adm he most f ersion wa th Water wful Min ch Admi some un urther, baptized t kindn which It is, v had the is the c y affirm r, will



present Argument requires." Hereon Mr. M. observes, " that I am not certain of it myself; that the Persons I refer to, were sprinkled." But did I say, that if these Circumstances make it certain, I can prove it by no other Argument? Were not my words plain, " that tho' Scripture says not expressly, the aforesaid Instances of Baptism were by pouring—Yet besides the mentioned Circumstances; there are other Considerations will prove they were so?" Do's he think I'm overcome, if I do not draw certain Conclusions from probable Premises? Or are Arguments convincing, because he is absolutely confident of their Truth? Or rather, does not one expose himself to the censure of Ignorance or Dishonesty, whose Conclusion is plainly weaker than his Premises? He says, " I have given no Instances of Persons Baptiz'd by pouring, as he has of Persons dipp'd; as CHRIST himself, and a Multitude of others." But did not Mr. M. flinch from his Confidence in these Instances, when he was oblig'd rectly to confront my Arguments? Did he not fly for Refuge to the meaning of the Word Baptizo? Why, then, does he so often advance his baffled Arguments? Is it not too like a striving to carry the point by Clamour, which he cannot by reasoning? I observ'd, " if the Scripture speaks less expressly of this Point, it is to teach us; that a peculiar Mode is not essential to the Ordinance, as our Opponents fondly imagine it to be." In this Mr. M. heaps reproaches. He Queries " how I came to assert; that Baptism is rightly Administer'd by sprinkling?" *Ans.* Quite consistently: For if no peculiar Mode is essential, then is sprinkling as good as any other. But he will know further, " what makes me so Strenuous in Vindication of sprinkling; if Baptism can be Administred either way." *Ans.* Because the *Anabaptists* oppose it. And because I judge it the best way. But " what Reason can we have for our base Insinuations; that Imersion is Immodest, Indecent, and tends to Murther and Adultery, if it is an indifferent Thing which way 'tis Administer'd?" *Ans.* I did not call it so very indifferent. The most favourable Judgement I ever form'd of Baptism by Imersion was, that it is not a Nullity. For if the Person is wash'd with Water, in the Name of the Father, Son, and Holy Ghost, by a lawful Minister, the Substance of the Ordinance is retain'd: And such Administrations must not be reckoned null and void, because of some unwarrantable Additions in the Mode. If I had judg'd otherwise, I must of course have look'd upon the *Anabaptists* as baptized Persons; because I'm convinc'd they err in the Mode. But kindness bid me express the above Concession in their favour, which Mr. M. makes a perverse Use.

It is, with him, " an Evidence that they have the Truth, for had they not, I would certainly have affirm'd, that sprinkling is the only peculiar Mode of Baptism." Not at all. But I may affirm this Mode of talking is peculiar to bad Reasoners. It will it follow, that plunging is essential according to me; be-

cause I judge, that no peculiar Mode is essential? A peculiar Mode is not essential to the Ordinance; therefore they are right when they say, that plunging is the only Mode, and essential to Baptism. This is an Argument worthy of a bad Cause. If I do not allow that sprinkling is essential, and the only Mode; it will follow that plunging is so. Or, if I own that plunging renders not Baptism null and void, it will follow, that they are right, even in my Judgment, who say it cannot be otherwise perform'd. But it will follow only by Mr. M's Logick. It seems I must either deny that the *Anabaptists* are in the visible Church, or own that dipping is the only Mode. But I must be forc'd by stronger Arguments before I do either. On the whole my Judgement will stand consistent thus, viz. The *Anabaptists* are visible Christians, and there are some good People among them; but they are sadly mistaken in several Things relating to Baptism.—I do not say their Baptism is a Nullity; for they retain the Substance of the Ordinance; but they run into grievous Absurdities about the Mode of it.

BUT “ I insinuate the Case to be doubtful which is the Method of those who would either Introduce or Countenance Falshood. I answer, this itself is a Falshood, and a very Invidious one to me. What Case do I make doubtful? Do I say it's doubtful whether pouring or plunging be the proper Mode? No, my Book will prove the contrary to be true. I esteem pouring or sprinkling to be the proper Mode, and have proven it, if I mistake not. Only I say an improper Mode does not make Baptism void. Otherwise, the intermixing of error would make void Truth. He urges “ why should a proper subject be essential to Baptism, but a proper peculiar Mode not essential.” To which it is a sufficient reply; that a proper subject is not essential to the Mode. For the Subject is one Thing, and the Mode another.

WE are happily at length, come to my Third Assertion which was THAT our Mode answers the Ends of Baptism, and is most suitable and significant. “ And whatever is most suitable we are sure is ordered of God, who can no more do what is unjust and improper, than what is unjust and unholy.” Mr. M. seems sensible that I have proven this Assertion; for he turns his back on my Arguments that prove our Mode answers the Ends of Baptism without so much as attempting a Refutation. 'Tis true, he entertains us with Remarks on *Uzza's* Death; and tells us “ God made that Breach upon them, for not seeking him after the due Order: That the Mode of Worship appointed by God should be regarded: And as plunging is the Mode of Baptism order'd by him, we provoke him by using any other.” I grant if God has appointed this Mode, it is wrong to use any other. But this is the very Point in Debate. And sure it was needless for Mr. M. to write so much, when he must at last come thus to beg the Question. He professes his Principle is clear and evident, and yet interpretatively confesses, he cannot stand before his Opponent's Arguments, nor can prove his Assertion. But “ It was

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proven before and allow'd by many *Pædobaptist* Authors." But he knows I allow it not. And if he would answer me, he need not tell who are on his Side of the Question. His former proofs we have seen; they are of a Piece with his present ones; no doubt he will by and by say, that he has refuted my Arguments in this Place. But seeing they are left unanswered, I will set them before the Reader again: They are as follows, "Baptism signifies the Dedication of the baptized Person to God. And does not a little Water answer this End, as well as an Ocean of it? God has appointed that it be signified by Water: But where has he said, that it cannot be signified without a large Quantity? Again, Baptism signifies the Soul's Justification by CHRIST'S Blood, and Sanctification by his Spirit: And are not these Benefits signify'd by pouring a little Water on the Person? Are not the true Properties of Water to be found in an Handful of it, as well as in a River? It is already proven, that the Blood of CHRIST, and Influences of his Spirit, are express'd by sprinkling when they are apply'd: And hereby our Mode of Baptizing by pouring or sprinkling is not obscurely pointed out to us: For the Water of Baptism signifies this Blood, and these Influences. And cannot sprinkling represent sprinkling? Cannot pouring Water signify the pouring out of the Spirit's influences?" Now can any Person, even tho' he were Mr. M's Admirer, judge that all these Arguments are refuted by the History of *Uzza*?

I further observ'd, "that Mode is most suitable which can be practis'd without Danger of Health in any Time of the Year, without immodesty or indecency to any Person, before any Company, upon any occasion, or in any Place where conveniency requires; and by which neither the Babe in the Cradle, nor the Decrepid, and Aged bed-ridden Person can be hurt, nor any qualify'd Subject at all excluded from the Ordinance. But any may see that all this is only true of our Mode of Baptism, by pouring or sprinkling. And consequently that God, who can do nothing but what is suitable, has appointed, and does approve this Mode." Mr. M. instead of a direct Refutation, tells us how "*Jeroboam* told the People, it is too much for you to go up to *Jerusalem*." And I can tell him, the *Papists* may distort this way of talking with Advantage. For they perform the most Toilsome and Laborious worship in *Christendom*. But my Argument is nothing, "unless I had given instances of Persons whose Health has been injur'd by plunging." *Ans.* There may have been Hundreds who have contracted deadly Disorders, by it, tho' I know them not: Yea many may have been hurt thereby, who did not look upon that as the Cause. I cannot give particular Instance of one, who in a Bloody Flux has been hurt by bathing in cold Water: But will my not knowing an Instance prove such a Thing not hurtful? What Mr. M. Quotes from Mr. *Will*, and he from Sir *John Floyer*, about the Benefit, and



Healthfulness of cold Baths, is nothing to the Purpose : For I confess'd, that a cold Bath, in various Diseases, is Ruinous. And to the Argument will run on all Fours, thus, in some Diseases cold Baths are Healthful; in some Hurtful; therefore they are good in every Disease.

He says " the Assembly of Divines first introduc'd sprinkling in 1643." But this is such a Blunder as Ignorance itself can hardly excuse; being directly against the Credit of all History, we have seen already. The Argument from Modesty and Decency is Answer'd by telling us, " that it (dipping) is done with " all Modesty and Decency becoming the Solemnity, and they " are Malicious Persons who say otherwise." But I must alter my Judgment of Female Modesty, if it is Modest for a Maid or Matron, to allow herself to be handled by a Man, either naked or in a transparent Garment, before a mixt Assembly of both Sexes. I asserted,

Fourthly, " that the Mode which our Opponents contend for " is loaded with Inconveniencies, and chargeable with Absurdities. And,

First. They either dip Persons naked, or not naked. If naked 'tis evidently Immodest, an incentive to Uncleaness, and a manifest violation of the seventh Command. If not naked, then they chiefly Baptize only the Cloaths, and do no more than soak the Body." Here Mr. M. appeals " to every moderate impartial Person, whether Mr. F. hath not given more just occasion to defile Peoples Minds, by this vain and impertinent way of Talking, then ever we, says he, have given by administering Baptism by Immersion." And I appeal to every impartial Person, whether it is not more Defiling to act Immodestly, than to speak with abhorrence of immodest Actions.

To the other Branch of my Argument he Answers with some Notes of Passion and Astonishment. " A mighty Inconvenience sure ! Just as if Baptizing a cloathed Body in Water, was not Baptizing the Body ! &c." Ans. The Water of Baptism ought to be directly apply'd to the Body and not first to the Cloaths. Baptism signifies our being purged and cleans'd. And is it the best way of cleansing a solid Body, first to cover, and then apply Water to it? No. I observ'd,

Secondly. " Either the Minister himself dips the whole Body, or " only a Part of it, and the Person to be Baptized puts the other " Part in the Water himself. If the Minister dips only a Part " then the whole Body is not Baptized. For if it is, they must " hold that a Person may, in Part, Administer the Ordinance to " himself. And if in Part, why not wholly by the same Reason " — But if the Minister only may Baptize, and if dipping the " whole Body under, be the only Mode, then the Minister must " be able to lift up the Person, put him under Water, and take " him up again. But every one knows this is Impracticable for " any common Man, and would exclude all such from being law-

ful Ministers of the Gospel, wholly contrary to the will of Christ who said him self I will be with you to the end of the world. As was not the assertions, 3dly. " credible Baptism, desire, the Apostles Baptize according to the Life Health manifest a Pluriformity of Winter Death. agreeable and instead of be of no absolute more ce or as a Rancor, 1 the Refugee to be Imp Answer his Necessary Argument Practice to any Precept that if Ba Hereupon necessary to obedient if he refuse to obey'd, to Salvation offense with Time? Cry for Sin But what made for Mr. M. such Person

ful Ministers. Mr. M. says, "all this is refuted by the Instance of the Eunuch, who went himself into the Water, yet was wholly dipp'd by Philip." How does he know that Philip dipp'd him wholly? Has he forgot, that he pretended to prove no more from the Circumstances of his Baptism, but only that he was in the Water? But my present Argument tends to shew, that he was not dipp'd; and Mr. M. answers my reasonings with bold assertions, which have been already sufficiently baffled. I argued, 3dly. "Either they Baptize Persons whenever they make a credible and satisfactory Profession of their Faith, and desire Baptism, or they do not. If they do not Baptize such at their desire, then they Contradict both their own Profession, and the Apostles practice.—(See *Char. Plea*, pag. 111.) If they do Baptize such any where, and at any Time of the Year, according to their own Mode, they would then evidently endanger the Life, if not altogether kill the Sick; and endanger the Health and Life of such as are in Health. And so it is a manifest Violation of the Sixth Command, *e. g.* if one Sick with a Plurisy, Flux, or Small Pox, is plung'd in cold Water, in the Winter Season, he will be kill'd, unless a Miracle prevent his Death. If he is not Baptiz'd, God is disobey'd." Mr. M. agreeable to his Custom, turns his back on this Argument; and instead of a Refutation tells me, "before these Reasonings will be of much Service to me, I should speak out, that Baptism is absolutely necessary, to Salvation: And then he would know more certainly whether he must Answer me as a *Protestant*, or as a *Papist*." Whether this invidious Insinuation discovers Rancor, I leave to be judg'd. I know outrage is usually reckon'd the Refuge of a baffled Adversary. It is surely a bad Symptom to be Impatient, and rail at an Opponent, because he cannot Answer his Arguments. But why must I say, Baptism is absolutely Necessary to Salvation. Mr. M. has not pretended to shew that my Argument tends that way. I prov'd that it was the Apostles Practice to Baptize upon the first credible Profession: Nor is there any Precept or Example for the Delay of it. Hence I inferr'd, that if Baptism is deny'd to a proper subject, God is disobey'd. Hereupon *Poper*y is insinuated. And if Baptism is not absolutely necessary to Salvation, Mr. M. will conclude, "that it is not Disobedience to God to defer it; until the Sick Person recovers, if he recovers." By the same Rule it follows, that God is not disobey'd, if it be always deferr'd: For it is not absolutely necessary to Salvation. But where is the Scripture that proves, God will dispense with the refusal of his Ordinance to a proper Subject, for such a Time? Is not such talk Ominous, in those who raise an Hew and Cry for Scripture Words, and yet Contradict them when brought? But what if the Sick Person recovers not? Here is no Provision made for him. He may die without the Ordinance.

Mr. M. judges I would not administer the LORD'S SUPPER to a Sick Person, however desirous of it he might be: And why should the one

one Sacrament be dispensed and not the other? I " must give  
" something like a solid and substantial Reason of the Difference  
" and then I shall perhaps hear more on the Point." And if I  
shew no Difference, what then? will it give him Ease, if we  
both in the Wrong? Miserable Comfort this! If his Principles  
chargeable with Absurdities, he is in the wrong for his Part; and  
will it better his Cause to have Company in Error. But, to the  
Point. I have before proven, that Baptism ought not to be de-  
layed; if Mr. M. can prove, that the Supper ought also to be  
given to every Believer without Delay, upon Profession; then  
I shall willingly change my Conduct. But if there is both Precept  
and Example for the first, and neither for the last, this amounts  
to something like a solid and substantial Difference. I could also  
shew solid Reasons for this Difference, were it at all to the pre-  
sent Purpose.

4thly. " Seeing the Scriptures afford neither Precept, nor  
" much as one undoubted Example of baptizing by plunging, can  
" it be thought less than an Absurdity, to make that Mode of Admin-  
" istration essential to the Ordinance, so as nothing else can be  
" Baptism?

Mr. M's. Answer to this is only a Repetition of his positive  
Assertions, which have been already refuted. I observ'd,

5thly and Lastly. " It seems to me no small Absurdity, to  
" exclude and unchristian all the other Protestant Churches on  
" account of this Mode, for which so little, to the Purpose, can  
" be said." Mr. M. answers this with a parcel of Evasions; and  
some Readers will, perhaps, call some of them silly ones. " When  
" did he hear any of us say, that there were no Christians in other  
" Denominations?" Mr. M. himself says it by Consequence,  
when he asserts Infant-Baptism, and the Mode by pouring, to be  
Nullities. For if they are unbaptiz'd, they are yet without the  
Pale of the visible Church. And how any Ordinances administered  
by those, who are not in the Church can be valid, let Common  
Sense judge. Or will he now give up what he said before about  
the due Order? But " how is it possible they should unchristian  
" them, when they baptize none but those who are accounted  
" Christians?" A strong Argument to prove that they exclude not  
the Protestant Churches! They receive none into their own Com-  
munion but Christians, therefore they exclude not other Commu-  
nities. I may venture other Remarks on this with the Reader.  
" Does a Society unchristian all others with whom it doth not, or  
" cannot, hold Communion? Then the Presbyterians unchristian  
" all with whom they do not hold Communion." No. There is  
a wide difference. The Presbyterians do not count all Administra-  
tions null and void that are different from their own Mode, if the  
Substance is retained: The Anabaptists do. The Presbyterians  
esteem several Societies, with whom they cannot hold Communion  
in Ordinances, to be nevertheless Churches of CHRIST: The Ana-  
baptists do not.

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He "wishes we would stick to one thing--~~one~~ while, says he, they reckon Baptism among the Circumstances of Religion; at another Time they give out, that by pleading for, and using this Mode, we unchristian all the other *Protestant Churches*." *Ans.* We do not say the *Anabaptists* exclude other Churches, by pleading for, and using this Mode; but by pleading that the Mode of all other Churches makes Baptism null and void with Mr. *M.* would stick to the State of the Question.

I observed, that "to impose any thing as a Term of Communion, which CHRIST has not made so, and to unchristian, and exclude from Communion serious Christians on account of such imposed Circumstances, is Schismatical, uncharitable, and downright Bigotry." Mr. *M.* calls this empty noise, groundless Exclamations, false and empty Outcries. And yet to call it so requires not much Learning, or good Sense: but how does he prove it? Why, "tho' they admit none to Communion but such as are baptiz'd in their Way, yet when did they ever attempt to impose this on any Christians, or infringe on the Liberties of others?" He seems only to play on the word *impose*; and so they impose nothing, because they can force none to comply; as if there could be no imposing without external Force. And thus he would make the Apostles Words Non-sense, *viz.* *Why tempt ye GOD (ἐπιθεῖναι) to impose a Yoke on the Necks of the Disciples.* They did not use external Force any more than the *Anabaptists*. Mr. *M.* denounces Terrors to those who comply not with his Notions; and this is imposing as far as Power reaches. "Do we hinder them from Communion in their respective Societies?" Yes, you do, as far as your Power reaches. For do you not endeavour to persuade them, that their Syn Societies are not within the visible Church; and that it is sinful to have Communion with any but the *Anabaptists*? Because you hinder them not, to enter into their own Houses, therefore you do not shut them out of yours! A thin Sophism truly! tho' you cannot exclude them from the Church of CHRIST, in fact; yet you do it in principle; that is, you declare them not to be in Communion with it.

"It's the Privilege of all Christian-Societies to judge who shall be admitted into their Communion; and have we, says he, exceeded what is practical in other Societies?" Yes, you have exceeded what the Generality of sober *Protestants* judge right, to allow that other Societies, tho' differing in Circumstantials, are a Part of CHRIST's visible Church; and count not their Ministations nullities. But if what the *Anabaptists* say be true, they themselves are the only visible Church CHRIST has on Earth. He says, I am "very unfit to charge them with Schism, for it is undeniably notorious that I am deeply guilty of it myself, with my Associates." Those who accuse are obliged to prove the Crime; which if they cannot, they are justly esteemed Sland'ers. Mr. *M.* proves his Accusation thus, *viz.* We "keep  
,, sepeate.

“separate Communion from our Brethren of the same  
“and Practice; and what is that but Schism?” Well, be  
Does this prove that I and my Associates are the Makers of  
Nothing less. Hence he must lie under the Infamy of a false  
cuser, until he make good his Charge; which is undeniably ne  
rious to him, as all his other Positions are; and as certain as the  
Mode of Baptism itself. Yet I may justly retort, that Mr. M.  
a very unfit Person to charge me with Schism, when it is undeni  
bly notorious from his Definition of it, that he is deeply in the  
Dark respecting it's Nature. For 'tis easily granted; by those who  
understand it, that there may be separate Communion without  
Schism; and Schism among those who meet together. And he mu  
be told, that it is a more aggravated Crime to exclude and ma  
christian all the *Protestant* World, than to deny communicating  
with any particular Church.

He goes aside to tell us how many Sorts of *Presbyterians* there  
are.---If it be worth while to follow this Point, I can undertake  
to shew more than two Sorts of *Anabaptists*, for every one Sort  
of *Presbyterians* he has reckon'd. And what is that but Schism,  
his own Definition be just?

I have now at length got to the End of Mr. M's. Performance  
and I presume he will own, I have not neglected his principal Ar  
guments: Nor have I knowingly overlooked any Observation  
on which he seem'd to have a Dependance; but have frequently  
neglected ill-natur'd and dull Satyrs. Any judicious Reader can  
observe the Tendency his Book has to insinuate; that the *Presbyteri*  
*ans* are the worst People; the new Synod, the worst Sort of  
*Presbyterians*; and I myself the worst of the new Synod. And the  
Reason is, I have particularly opposed their darling Tenets.

It is likely this Work may introduce yet more, for Mr. M. in  
an Advertisement published in the *Gazette*, has promis'd to answer  
this Piece before he saw it, and will therefore probably think his  
Honour concern'd to write something against it, even tho' that  
something were nothing to the Purpose. He has further promis'd  
that “it shall not be long unanswered.” This I dissent from,  
and humbly presume it may be proven false by the Rule of Pro  
portion. For his Answer to my former small Treatise engaged  
his Attention more than a Year, almost fills 160 Pages, and cost  
him above three Hundred and Twenty positive Assertions that his  
Principle is true, and mine false; his Scriptural, but mine Scripture  
less, or in Terms equivalent. Hence it seems to follow, that his  
promised Answer to this Piece, which is, perhaps, more than twice  
as large as the former, will take up more than two Years Space, will  
fill more than three Hundred Pages, and cost him above seven Hun  
dred Assertions. But if he is determin'd against repeating the same  
argumentative Assertions, six or seven times in a Page, I own it  
will greatly shorten his Work. And I hope to be excused by the  
candid Reader, tho' I have not formally answer'd Mr. M. every  
Time he was pleas'd to assert his Principle, and deny mine: For

I done so, I must have wrote a Volume above two hundred  
 nes larger than this, which would have been an insupportable  
 il.

WERE it not that I am tir'd with Controversy, and loath to  
 ke unnecessary waste of Time, I would examine the Appendix,  
 ten by an unknown Hand, tho' I am not personally concern'd  
 e. And should I do so, the Sum total of my Work must be,  
 hew that the Author seems not to understand the Argument  
 opposes, else he is very disingenuous. He may, indeed, 'be a  
 Anabaptist, but he seems neither to understand Grammar, nor  
 ck. I shall leave him in the Possession of his *recocta crambe*,  
*caawl aildwim*, and suffer him to rejoice in his Performance,  
 much as it hurts not the Cause I contend for.

r was for the Sake of Truth alone, I engaged first in this De-

And if my Mite contribute even a little to the clearing and  
 blishment of it, I shall therein rejoice, and think my Labour  
 bestow'd. Mean while I cannot but long for the Time when  
 h may be spoken without Opposition; when we may  
 in the Wall of *Jerusalem* with both Hands, not retarded  
 holding Weapons of War in one of them.——

**F I N I S**







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